











INDEX  
TO THE WORKS OF  
JOHN HENRY CARDINAL NEWMAN



# INDEX

TO THE WORKS OF

JOHN HENRY CARDINAL NEWMAN

BY

JOSEPH RICKABY, S.J., B.Sc. (OXON.)

— quo fit ut omnis

Votiva pateat veluti descripta tabella

Vita senis.

—HORACE, *Satires*, lib. 2, sat. 1



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## PREFACE

I CLAIM that this Index be tried by these three questions: 'Did Newman say this?'; 'Did he ever unsay it, and if so, where?'; 'Are there any notable sayings of his not brought into due prominence?'

This is not a Concordance, or Onomasticon: it is meant to be a *guide to Newman's thought*, to the changes of that thought, or, as he would have said, to the 'development' which his thought ran through, from the first public utterances of the Fellow of Oriel to the last words of the aged Priest of the Oratory. In later life he republished sundry of his Anglican works, with notes not unfrequently opposed to the text. The chief retractations I have indicated by a phrase familiar to readers of St. Thomas, *sed contra*.

To avoid cross-references, I have often entered the same saying under several headings. I do not warrant the words given being the exact words of Newman except where they are put in inverted commas.

The figures throughout refer to the pages of the standard edition published by Messrs. Longmans, the latest at the time I write. Thus *Apo.* 360 is *Apologia*, p. 360, ed. 1908. The reader is referred to the following list of Works Indexed.

JOSEPH RICKABY.

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- Apo.*, *Apologia*, published 1865 (1908).
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The date given *last* in brackets in every case is the date of the edition according to the pages of which that particular volume is indexed. Thus *P.S.*, vol. i., is indexed according to the edition of 1910 (Longmans).

The marks of multiplication indicate separate publication of parts of the Contents. Thus *Ess.*, vol. i., 1828 × 1835 × 1836, consists of one Essay published in 1828, another in 1835, a third in 1836. The point at which these Contents were gathered together into a volume is indicated by a colon, the other dates point to editions previous to that used in this Index. Thus *L.G.*, 1848, 1874 (1911) shows editions of 1848 and 1874 previous to the edition of 1911 here used. Not all the editions are mentioned in every case, but always the earliest, and *the latest here used*.



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**Apostles**, Christ's substitutes and representatives as Prophet, Priest, King, *P.S.*, ii., 301-4: their powers, ordinary and extraordinary, *ib.*, ii., 306, 308: Apostolical Succession, *ib.*, ii., 305-18; iii., 247, 248; vii., 238-40: Apostles understood not the Divinity of Christ till the Holy Ghost descended, *ib.*, iv., 256: sole channels of grace and sole governors of all Christian people, *ib.*, vi., 196-200: St. Matthias an Apostle never under age, *ib.*, vii., 103, 104: answer to Macaulay's argument from probabilities against the Apostolical Succession, *Ess.*, ii., 86-9: does the Church now know more than the Apostles knew? *Ess.*, ii., 12-4: Apostolical Succession not an Anglican tradition, *ib.*, ii., 110: the Succession 'risked' in 1689, *H.S.*, iii., 378, *note*: the Apostolate continued in the Papacy, *L.G.*, 394: whatever an Apostle said, his converts were bound to believe, *Mix.*, 196, 197: 'argued not, but preached,' *V.V.*, 167: 'four fishermen, one petty tax collector, two husbandmen, and another said to have been a market gardener,' *G.A.*, 467: how the Apostles preached, and how they prevailed, *Jfc.*, 268-73.

**Apostolical Canons**, eighty-five, the first fifty of superior authority, *H.S.*, i., 422: taken to be on the whole previous to A.D. 325, *ib.*, 421, 422: of some thirty or forty canons gathered from the Fathers all are in this Collection, *ib.*, 425: though this Collection or Edition may have been done by Arians, the main contents seem to be genuine, and to be a fair portrait of Primitive Christianity, *ib.*, 423-38.

**Architecture**, 'a type of our state of mind' (1839), 'the lines of our buildings do not flow on,' *Ess.*, i., 336: growing attention to church architecture (A.D. 1842) right in itself, but other things to be done first, *S.D.*, 393: Gothic, 'endowed with a profound and a commanding beauty, which probably the Church will not see surpassed till it attain to the Celestial City,' *Idea*, 82: danger of this divine gift being used as an end rather than a means, *ib.*: Gothic could not exist till vaulting was perfected: not a simple style; the one true child of Christianity; give Gothic an ascendancy but be respectful to classical, *L.G.*, 285: two things in the basilica which Gothic cannot show, *ib.*, 306: churches in Rome do not affect one like the Gothic, *L.G.*, 306: religious architecture to be devotional and costly, *S.N.*, 211.

**Argument**, love of, 'indulged only in a case in which we have no fears,' e.g., religious subjects, *P.S.*, vi., 331: a bar to action, some things, say the greatest, must be taken for granted, else we fritter away life, *ib.*, vi., 336: 'the highest reason is not to reason by rules of argument, but in a natural way,' *ib.*, vi., 341: one argument for religion open to the unlearned, *ib.*, viii., 112: argument from Design possibly unsound, but not the argument from Order, *U.S.*, 70, note; *G.A.*, 72: every argument assumes something incapable of proof, *U.S.*, 213, 214: 'they may argue badly, but they reason well; that is, their professed grounds are no sufficient measures of their real ones. Whether we consider processes of faith or other exercise of Reason, men advance on

grounds which they do not, or cannot, produce, or if they could, yet could not prove to be true, on latent or antecedent grounds which they take for granted' [this passage is the embryo of the *Grammar of Assent*], *U.S.*, 212, 213, 257: 'intricate assemblage of considerations, which really lead to judgment, attenuated or mutilated into a major and a minor premise,' *U.S.*, 230; *G.A.*, 268: argument, or explicit reason, compatible with faith, yet not its foundation, *U.S.*, 262: in every disputation the advantage is with the assailant, as such, why, *Arl.*, 26, 27: dialectic exercises dangerous to faith, *ib.*, 30-5: *argumentum ad hominem*, a kill-or-cure remedy, *D.A.*, 112-4: faith not afraid of argument; yet if a man does nothing more than argue, he will either not attain truth or grasp it but feebly, *D.A.*, 201: 'no one spot in the territory of theology but has been the scene of a battle,' *D.A.*, 208, note: history, ethics, and religion not investigable by Baconian methods, *Dev.*, 115-9: argument from silence fallacious, *Dev.*, 115-9; *Idea*, 94, 95: 'logic is brought in to arrange what no science was employed in gaining,' *Dev.*, 190: 'first shoot round corners, and you may not despair of converting by a syllogism,' *D.A.*, 294: *G.A.*, 425: no argument so strong but the wilful ingenuity of man is able to evade it, *O.S.*, 139: canons of disputation, *Prepos.*, pref., xi., 202: for argument the people want something to impress the imagination, *ib.*, 224: Newman's dislike of paper logic, *Apo.*, 169; *G.A.*, 302, 303: 'brothers, spare reasoning, the Apostles



argued not but preached,' *V.V.*, 167: 'theology both uses logic and baffles it,' but logic 'blunders on,' will not stop for mystery, and so loses the truth, *Diff.*, ii., 81, 82: compatibility of assenting and yet proving, *G.A.*, 189-93: verbal argumentation, or logic, *G.A.*, 263: verbal argumentation ultimately syllogistic, *ib.*, 287, *note*: 'the world cannot be attenuated into a logical formula,' *G.A.*, 268: *U.S.*, 230: 'logic does not really prove,' what it does do, *G.A.*, 271: real reasoning in concrete matters, implicit, not directly conscious, goes upon a mass of probabilities, *G.A.*, 292: as a polygon, inscribed in a circle, by multiplication of its sides tends to become that circle, yet never actually does become it, so by a multitude of probable premises the practised mind divines that a conclusion is inevitable, which yet is never actually proved to the full, *G.A.*, 320, 321, 359: illustrations of this, *a.* proof of the laws of motion in Wood's *Mechanics*, *ib.*, 322, 323; *b.* proof of a murder by circumstantial evidence, *ib.*, 324-7; *γ.* proof of authorship of anonymous publication, *ib.*, 328, 329: the determination in such cases is the art of the Illative Sense, *G.A.*, 345, *sq.*: trifles on which men disagree,—which way do the great letters look? *G.A.*, 374,—what is the last year of the century? *ib.*, 375: 'the fact of revelation is in itself demonstrably true, but it is not true irresistibly; else, how comes it to be resisted?' *G.A.*, 410: 'we are bound to seek truth by modes of proof, which, when reduced to the shape of formal propositions, fail to satisfy the requisitions of sci-

ence,' *G.A.*, 412: *U.S.*, 212, 213.

**Arianism**, condemned in the first General Council, A.D. 325, not ejected from the Church till the second, A.D. 381, *Arl.*, 1: sprang from Antioch, not Alexandria, *ib.*, 2-9, 23, 24, 130-2, 403: vigour and success of, *Arl.*, 39: connexion with Aristotelic disputations, *ib.*, 29-35: profanity of, *ib.*, 139-41, 451, 452, *Ath.*, ii., 22, 23: its relations to the principal errors of its time, *Arl.*, 202-5: turned to the belittling of Christ the honours bestowed on our human nature in Christ, *ib.*, 227, 228: came to this in the end, that either there are two Gods or Christ is not God, *Arl.*, 230-2: Arian leaders, Eusebius of Nicomedia, *ib.*, 260, 261; *Ath.*, i., 3, 4: ii., 29: Eusebius of Cæsarea, *Arl.*, 261-4: *Ath.*, i., 15, 55-9, 80, 86; ii., 28, 97-106: Acacius of Cæsarea, *Arl.*, 275, 304, 307, 346; *Ath.*, ii., 30: George of Laodicea, *Arl.*, 275, 276, 342: Leontius of Antioch, *ib.*, 276, 277: Eudoxius of Antioch, *ib.*, 277, 341: *Ath.*, ii., 31, 32: Valens of Mursa, *ib.*, 30, 31: *Arl.*, 278: his recantation, *ib.*, 291: his relapse, *ib.*, 312: doctrine a secondary consideration with the Arians, *Arl.*, 259, 260, 274, 296: eject bishops and occupy their sees, Constantinople, Adrianople, Ancyra, Sirmium, *ib.*, 311-4: George the Cappadocian, *Ath.*, ii., 29, 30: Eustathius of Sebaste, *H.S.*, ii., 20: Ultra-Arians, called Anomœans, *Arl.*, 336: their founders, Aetius and Eunomius, *ib.*, 337-40, 351, 352: *Ath.*, i., 69: ii., 33, 34: Semi-Arians, distinct from Eusebian or Court party, *Arl.*, 295-7, 303: their

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is ingenerate, but the Son is not ingenerate, therefore the Son is not God, discussion of this, *Ath.*, i., 49-54, 103, 104, 111, 113, 141, 142, 204-10; ii., 347-9: texts alleged by Arians, —a. Prov. viii., 22, 'the Lord created me,' *ib.*, 29, 30, 46, 306-56: *ib.*, ii., 381: the dispute grew out of a wrong reading, *created for possessed*, *Ath.*, ii., 270: β. Col. i., 15, 'first-born of all creation,' *Ath.*, i., 331, *note*: Christ is five times in Scripture called 'first-born,' a word of office, not of nature, *ib.*, ii., 459: γ. Heb. iii., 2, 'faithful to him that made him,' *Ath.*, i., 258-63: other texts, *ib.*, i., 357-428; ii., 266-81: Arians likened to chameleons, *Ath.*, i., 6, 12; ii., 71: three divisions of the Arian party, *Ath.*, i., 62; ii., 28, 47: Anomœans, or Exuontians, extreme Arians, *ib.*, i., 121; ii., 406: Arianism dependent on the use of force, *Ath.*, ii., 124: Ariomanites, *ib.*, ii., 367-9: 'exact image' became the symbol of Semi-Arianism, *ib.*, ii., 371-3: summary of Arian tenets, *Ath.*, ii., 34-43: *T.T.*, 57, 58, 149: Semi-Arian tenets, *Ath.*, ii., 102: *T.T.*, 165: Asterius, foremost writer on the Arian side, on its start, *Ath.*, i., 87-90, ii., 27, 48-50: 'the Arians went ahead with logic, and so lost the truth,' *Diff.*, ii., 81: impatient of mystery, *Ath.*, ii., 44: not a popular heresy, *T.T.*, 144: later Arians denied that our Lord had any human soul, *T.T.*, 304: history of Arianism in short, *Ess.*, i., 123, 124: Semi-Arians considered by the Fathers to be orthodox at bottom, *ib.*, ii., 59-62: the Vandals Arianized, Arian King Hunneric, his per-

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**Aristotle**, defects of his Magnanimous Man, *U.S.*, 28, 29: on human responsibility, *ib.*, 140, 141: his logic adapted to detect error rather than to discover truth, *Arl.*, 29: called the Bishop of the Arians, *Ari.*, 31, 335, note: *Ess.*, ii., 42: his *Poetics*, *Ess.*, i., 1, 4, 7, 8, 9: 'oracle of nature and of truth': 'in many matters, to think correctly is to think like Aristotle,' *Idea*, 109, 110: made by St. Thomas 'a hewer of wood and drawer of water to the Church,' 'a strong slave,' *Idea*, 470: his doctrine of *phronesis*, *G.A.*, 353-8: quoted on the need of a special preparation of mind for each department of enquiry, *G.A.*, 414, 415.

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**Arnold**, Dr., a high-minded liberal, his promotion hindered by the Oxford movement, *Diff.*, i., 11: his opinion of Newman, *ib.*, i., 40: 'admirable in his earnestness,' 'died nobly,' *ib.*, 92: 'is he a Christian?' *Apo.*, 33, 34: his pupils invested the Liberal Party at Oxford with 'an elevation of character which claimed the respect even of its opponents,' *Apo.*, 292: his saying on the text, 'I spoke of thy testimonies even before kings,' *Diff.*, ii., 197: 'we are sorrowfully conscious that we do not agree with Dr. Arnold,' *Ess.*, ii., 113.

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88, 105: 'has impressed an image on the Church, which, through God's mercy, shall not be effaced while time lasts,' *U.S.*, 97.

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**Athens**, a prototype of England, *D.A.*, 327-31: Athens as a University, *H.S.*, iii., 18-23, 33-46: philosophical democracy of Athens, as described by Pericles, contrariwise to Rome, the absence of rule, the action of personality, *H.S.*, iii., 81-8.

**Atonement**, doctrine of, *P.S.*, vi., 79: *U.S.*, 118, 119: not ap-

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**Augustine**, St., Predestinarianism and Purgatory, *P.S.*, ii., 323; *V.M.*, i., 171: ii., 110: contrasted with Luther, *Jfc.*, 58, 59: laid an unprecedented stress on predestination, *ib.*, 189: his theology 'may be called a second edition of the Catholic Tradition,' *Ess.*, i., 287: last bishop of Hippo, his labours lost for his own Africa, *ib.*, i., 293: sets the Church's judgment above that of the Pope, *Ess.*, ii., 45, 46: Augustine and the Donatist Tichonius, his rival bishop at Hippo, *ib.*, ii., 49, 50: appealed to Donatists individually, not through their bishops, *Dev.*, 270-2: his testimony to the miracle of SS. Gervase and Protase, *H.S.*, i., 368, 369: his birth, the errors of his youth, his unhappiness, *H.S.*, ii., 142-6:

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**Bacon**, Lord, his mission the increase of physical enjoyment and social comfort, and most wonderfully has he fulfilled it, *Idea*, 118, 119: 'on the whole I agree with Lord Macaulay in his Essay on Bacon's philosophy,' *ib.*, 118, *note*: his explanation of the opposition between theology and physics, *Idea*, 221, 222: would have allowed that the cultivation of the mind is different from advancement of the useful arts,

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**Bagot**, Bishop of Oxford, Newman's affectionate loyalty to, letters to, holds one Tract 'objectionable,' Tracts stopped in obedience to him, *Apo.*, 51, 77, 90, 137, 138, 172-7, 213: *V.M.*, ii., 397-424: *Diff.*, i., 152, *note*.

**Balaam**, conscientious, moral, without being religious, 'his end was not to please God, but to keep straight with Him,' *P.S.*, iv., 21-30: his double-mindedness, *ib.*, v., 232: 'light without love,' *G.A.*, 185: words without deeds, *P.S.*, i., 169: *Mix.*, 158.

**Baptism**, exalted state of Christian therein conferred, *P.S.*, viii., 52, 53: admits into the one invisible company of elect souls, *ib.*, iv., 176: regeneration the object of infant baptism, *ib.*, iii., 273, 274: vi., 77: if it be no more than circumcision, it ought to be abolished, *ib.*, iii., 282-4: v., 176: baptized children holy, not religious, *ib.*, iv., 312: children who die in the grace of their baptism, the stones of the pavement of the Temple composed of spirits, *ib.*, iv., 313: *V.V.*, 354: arguments for infant baptism, *P.S.*, vii., 222-8: infant baptism said to be an apostolical tradition, *Ess.*, i., 135: real argument for infant baptism, the authority of the Church, *Dev.*, 129: *V.M.*, i., 71, *note*: delay of baptism in early Church, *Dev.*, 1279: motive of such delay, *P.S.*, iv., 58: faith gives title to justification, baptism gives

possession, *P.S.*, vi., 168: baptism, not faith, justifies the ungodly, *Jfc.*, 237: faith before baptism a qualification, after baptism an instrument of justification, *ib.*, 243: no other ordained method on earth for the absolute pardon of sin but baptism, *Jfc.*, 320: validity of schismatical baptism, *V.M.*, i., pref., pp. lxxxviii.-xc., 169, 170: *Ath.*, i., 304, *note*: lay baptism, *H.S.*, iii., 379: 'to deny baptismal regeneration is heresy, and a Church which indulged its members in such denial would have forfeited its trust,' *Ess.*, i., 127, *note*: Gorham judgment, 'the two Archbishops concurring in the royal decision, that within the national communion baptismal regeneration is an open question,' *Diff.*, i., 11, 22-5: baptized and unbaptized, their difference not matter of experience, *S.D.*, 67-70.

**Barnabas**, St., his character, *P.S.*, ii., 276-8: type of the better sort of men among us, *ib.*, ii., 279, 280: 'we lack altogether what he lacked in certain occurrences, firmness, godly severity,' *ib.*, ii., 280-4: contrasted with St. John, *ib.*, ii., 285, 286.

**Bartholomew**, St., identified with Nathanael, *P.S.*, ii., 333-5: type of guilelessness, *ib.*, ii., 335, sq.: his desecrated chapel at Oxford, *L.G.*, 12-5.

**Basil**, St., *H.S.*, ii., 3-74: bishop of Cæsarea, Cappadocia (A.D. 370-9), his predecessors, *ib.*, ii., 4-8, 26, 27: parentage, *ib.*, ii., 17, 18: at University of Athens with St. Gregory Nazianzen, *ib.*, ii., 52, 53: contrast of character with Gregory, Paul and Barnabas, *ib.*, ii., 50, 51, 53-5: five years of retirement, *ib.*, ii., 58-61: gathers a brotherhood, *ib.*, 62, 65: his bad health,

*ib.*, 13-6: shyness, *ib.*, 25: SS. Ambrose and Basil, two types of saint, *ib.*, 28, 29: trouble with Arians, *ib.*, 21, 22: conflict with Valens, *ib.*, 9-11: extent of his exarchate, *ib.*, 31, 69: quarrel with Gregory on occasion of the bishopric of Sasima, *ib.*, 69-74: appeal to Western Churches unsuccessful, his complaint of Western superciliousness, *ib.*, 40-5, 49: triumphing in his death, though failing throughout his life, *ib.*, 76: his imputation to our Blessed Lady of the sin of doubt, *Diff.*, ii., 129, 130, 133, 135: derived his notion from Origen, *ib.*, 143: grew up in the very midst of Semi-Arianism, *ib.*, 147: on one occasion refrained from asserting the Divinity of the Holy Ghost, *ib.*, 146: 'does any Anglican Bishop recall to our minds the image of St. Basil?' *Diff.*, ii., 207.

**Bellarmino**, praise of, *V.M.*, i., 65, 66: inconsistent in his argument for Purgatory, *ib.*, i., 67-9: on justification, *V.M.*, i., pref., pp. xlix., l.: *Jfc.*, 355, 356: on Indulgences, *V.M.*, i., 113-5, *note*: on Images, *ib.*, ii., 126, 127, *note*: on the Real Presence, *V.M.*, ii., 231, 232, *note*, 316-8: on invocation of saints, *ib.*, ii., 308, 309: distinguishes between General and Ecumenical Councils, *ib.*, ii., 292, *note*: on Tradition, *Ess.*, i., 118: on Papal infallibility, *Dev.*, 86, 87: 'reckoned temporal prosperity among the notes of the Church,' *Apo.*, 129.

**Benedictines**, *Dev.*, 397, 398: *H.S.*, ii., 365-487: SS. Benedict, Dominic, Ignatius, represent Poetry, Science, the Practical, or Abraham, Isaac, Jacob, *H.S.*, ii., 366-70: *O.S.*, 220-7: wonderful flexibility



of the family of St. Benedict; its spirit ever one, but not its outward circumstances, *H.S.*, ii., 371-3, 388, 389, 447: *summa quies*, *ib.*, ii., 377, 383: 'as for the Benedictine, the very air he breathes is peace,' *H.S.*, ii., 385: 'a life emphatically Virgilian,' *ib.*, ii., 407-9, 453: the monk 'formed no plans, he had no cares, the ravens of his father Benedict were ever at his side: if he lived a day longer, he did a day's work more,' *H.S.*, ii., 426, 427, 452: example of the last days of Venerable Bede, *ib.*, ii., 428-30: controversy ungenial to the Benedictines, *H.S.*, ii., 423: Benedictine houses,—St. Hubert's, *ib.*, ii., 390-6; Beaulieu, *ib.*, ii., 397; St. Gall, *ib.*, ii., 400, 401: Fulda, *ib.*, ii., 401: Richenau, Bec, Wearmouth, *ib.*, ii., 402, 403; Ramsey, *ib.*, ii., 411: the Benedictines the agriculturists of Europe, *H.S.*, ii., 398, 399, 410: 'St. Benedict the true man of Ross,' *ib.*, ii., 399: transcription of manuscripts, *ib.*, ii., 412-4: other fine arts, St. Dunstan, *ib.*, ii., 415, 416: monastic chronicles, *ib.*, ii., 418-20: controversy between de Rancé and Mabillon on the studies proper to a monk, *ib.*, ii., 420-4: introduction of the sacerdotal office into Benedictine life, *ib.*, ii., 442, 443, 446; and of the office of schoolmaster, *ib.*, ii., 450, 451, 454: boy-monks, *ib.*, ii., 455-9: their studies, 461: trivium and quadrivium, *H.S.*, ii., 462: *H.S.*, iii., 203: *Idea*, 259: classical studies, *H.S.*, ii., 462-72: a true offspring of Benedictine discipline, *ib.*, ii., 472, 473: excess guarded against, *ib.*, ii., 473, 474: *H.S.*, iii., 197: Benedictine theology, *H.S.*, ii., 475-8: a

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**Benediction**, of Blessed Sacrament, this picture and that, *L.G.*, 427; *Prepos.*, 255-61: *O.S.*, 43: *Diff.*, i., 215.

**Benevolence**, not the sole principle of Divine government, nor of our moral nature, *U.S.*, 103-8.

**Bible Society**, Newman belonged to it, then withdrew, *Apo.*, 10: apparent reasons, *V.M.*, ii., 13: was never local secretary, *ib.*, ii., 6.

**Bigotry**, or narrow-mindedness, 'the application of inadequate or narrow principles,' *U.S.*, 297: 'takes up, not a religious, but a philosophical position,' *ib.*, 300: 'has no element of advance in it,' persuaded that 'it has nothing to learn,' *ib.*, 303: does not 'see difficulties,' *U.S.*, 305: narrow-mindedness described at length, *U.S.*, 305-10: may end in scepticism, *ib.*, 310: Church history useless to the narrow-minded, *ib.*, 303: better a bigot than an infidel, *Ari.*, 85: bigotry the imposition upon others of our own private first principles, as is the way with Protestantism, *Prepos.*, 291-5.

**Bishops**, successors of the Apostles, *P.S.*, ii., 401: lineal descendants of SS. Peter and Paul, *ib.*, iii., 247, 248: the Apostles present in them, *ib.*, iv., 177: suffragans wanted in England, *V.M.*, ii., 53-92: episcopal regimen required by Calvin, *ib.*, 28, 29: 'our Prelates are still sound' (A.D. 1834), *V.M.*, ii., 38: 'not even a Bishop *ex cathedra* may at his mere word

determine doctrine,' *V.M.*, ii., 200: 'a Bishop's lightest word *ex cathedra* is heavy, his judgment on a book cannot be light,' *V.M.*, ii., 398: *Diff.*, i., 111: *Apo.*, 77: Whately's reply to the above, *Diff.*, l.c.: in what sense 'the body of Bishops failed in their confession of the faith,' *Ari.*, 465-8: Ignatius of Antioch on the Bishop, *Ess.*, i., 256: ii., 28: Bishops named from their dioceses (*e.g.*, Pennsylvania), a piece of *purus putus Protestantismus*, *Ess.*, i., 354, 355: the title 'Protestant-Episcopal,' *ib.*, i., 375: Episcopacy not an added *form*: as a mouse is not a bat all but the wings, so is Presbyterianism not a Church incomplete, *Ess.*, i., 370: Episcopacy not Catholicity, *Dev.*, 265: between the Donatist bishops and their people St. Augustine recognized no ecclesiastical relation, *Dev.*, 270-2: royal appointment of bishops in England, *H.S.*, iii., 420, 421: grounded on 'the temporalities of the Sees converting the episcopate into the high state of prelacy,' *ib.*, iii., 414: should a bishop fly from persecution? *H.S.*, ii., 129-38: bishops in the fifth century, *H.S.*, ii., 333-6: doctrine not enough without bishops, and succession not enough without the Pope, *L.G.*, 50: English hierarchy restored, *O.S.*, 137, 169, 177, 178: nature of the change, *ib.*, 192, 196, 197: hierarchy of bishops in sub-apostolic times, *O.S.*, 192-4: Tractarians could wish nothing better for the bishops of the Establishment than martyrdom, *Apo.*, 46, 47: *Diff.*, i., 106: what the bishops replied, *ib.*, 109-11: increase of Anglican Episcopate, *Diff.*, i., 117, 118; *V.M.*,

ii., 53 *sq.*: deference of the Oxford Movement to Bishops, who in turn anathematized it, *Diff.*, i., 130, 152: *Apo.*, 50, 51: theory of episcopacy as opposed to papacy, each See like an independent crystal, 'our Bishop is our Pope,' 'each diocese an integral Church,' *Apo.*, 107, 187: *Ess.*, ii., 18, 20-5: said theory attributed to St. Cyprian by Dodwell, *Ess.*, ii., 25-35: said theory 'an ecclesiastical communism,' *Diff.*, ii., 211: 'one John of Tuam, with a Pope's full apostolic powers,' *ib.*: Sarpi fancied that the Anglican episcopate might some day be a danger to the Crown, *D.A.*, 26: 'if our Lord had intended to promote ignorance, confusion, unbelief, discord, strife, enmity, mutual alienation, could He have provided a better way than that of ordaining a thousand or two local episcopates, each sovereign, each independent of the rest?' *Ess.*, ii., 96-8: 'never was without misgivings about the difficulties which it (the above theory) involved,' *ib.*, ii., 99: 'the Pope the heir by default of the Ecumenical Hierarchy of the fourth century,' *Diff.*, ii., 207: *Ess.*, ii., 44, *note*: said phrase explained, *Diff.*, ii., 356, 357.

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**Blomfield**, Bishop of London, rejects a man for holding Eucharistic Sacrifice, Real Presence, grace of Ordination, *Apo.*, 159: his saying on Apostolic Succession, *Ess.*, ii., 110.

**Boniface**, Archbishop of Canterbury, *cultus* of, proved, *Apo.*, 323, 395.

'**Bore**,' how 'a bore' acts, *L.G.*, 11, 12.

**Bossuet**, his 'Exposition,' *V.M.*, ii., 119-27, 406: *Ess.*, i., 118.

**Bowden**, John William, 'with whom I passed almost exclusively my Undergraduate years,' *Apo.*, 17: his career, *Ess.*, ii., 318, 319: his *Life of Gregory VII.*, *Ess.*, ii., 254, *sq.*: *Apo.*, 74: quoted on the concentration of episcopal powers in the Pope, *Diff.*, ii., 210: Newman's last letter to him, death in 1843, *Apo.*, 225-7.

**Boys**, boyish mind, *Idea*, pref., p. xvi., 128: *G.A.*, 10, 16: inaccuracy of, sometimes kept through life, *Idea*, pref., p. xvii., 332, 358: *L.G.*, 16, 17: Mr. Brown's examination, *Idea*, 336-42: his poetry, his prose, *ib.*, 354-6: discussion of the same, *ib.*, 350-4, 357-61: Mr. Black's, *ib.*, 342-7: caricature, use of in education, *Idea*, 348, 349: confused notions of boys, *Idea*, 495-7: their inscrutability, *L.G.*, 1, 2: sudden ripening of, *L.G.*, 159: a saint in boyhood, *Mix.*, 95, 96: how boys fall off from goodness, *O.S.*, 9, 12: filthy conversation, 'a sort of vocal worship of the Evil One,' *O.S.*, 10: what the Divine Child heard at Heliopolis, the filthy conversa-

tion of a large city from morning till night incessant, 'I don't know anything more awful,' *S.N.*, 60: 'the man uses language as the vehicle of things, and the boy of abstractions,' *G.A.*, 11, 22: sense of sovereign, arbitrary power, in early boyhood, *G.A.*, 66: ability beyond early promise, *ib.*, 73, 74: boy's apprehension of poetry notional, a man's real, *ib.*, 10, 78: calculating boys, *G.A.*, 333, 336.

**Bramhall**, Abp., on the Real Presence, Mass, Prayers for the Dead, Intercession of Saints, Monasteries, the Pope, *V.M.*, ii., 211-3: 'throws himself into communion, whether they will have him or not, with the various heretical bodies all over the East,' *Diff.*, i., 331-4.

**British Association**, praise of, answers to the annual Act or Commemoration of a University, *H.S.*, iii., 12: its faults, not its exclusive devotion to science, but graver matters, *Idea*, pref., p. xii.

**Brothers' Controversy**, letters between an Anglican clergyman and a Unitarian, his brother-in-law, both agreeing that there is no doctrine of importance which 'the Christian cannot find for himself in large letters' in Scripture, unaided by tradition, *Ess.*, i., 102-11.

**Brougham**, Lord, his saying that 'man shall no more render account to man for his belief, over which he has himself no control,' *D.A.*, 287: *Idea*, 30: *U.S.*, 192: 'as if faith came from science,' *D.A.*, 275: Brougham and Peel on the moralizing effect of knowledge, *D.A.*, 256-60, 264-7, 277, 278, 301, 302: *G.A.*, 91-7.

**Bull**, Bishop, his defence of the Ante-Nicene Fathers against

Petavius, *V.M.*, i., 60-3, *notes*: *Arl.*, 224, 416-20: *T.T.*, 58-69: his view that St. Athanasius agreed with the said Fathers, *T.T.*, 70-7: object of his work, *Dev.*, 134: his merits, *Diff.*, i., 2: 'his homeliness and want of the supernatural,' *Diff.*, i., 139: held that Adam was created in grace, *Diff.*, ii., 45, 46: accepts a miraculous vision as credible, *Diff.*, ii., 75: his practice of fasting, *V.M.*, ii., 254: Bull on the Articles, 'for the preservation of peace to be subscribed, and not openly contradicted,' *V.M.*, ii., 381: 'Bp. Bull's theology the only theology on which the English Church could stand,' *Apo.*, 156.

**Busenbaum**, his *Medulla Theologiae*, *Diff.*, ii., 229, 230: on the obedience due to an erroneous conscience, *ib.*, 260.

**Butler**, Bishop, first reading of his *Analogy*, taught the sacramental system and that probability is the guide of life, *Apo.*, 10, 11, 18, 19: quoted on the progressive knowledge of Scripture, *Diff.*, ii., 318, 319: understood or misunderstood to teach that the highest opinion in religion is an assent to a probability, *G.A.*, 59: *V.M.*, i., 85-7, *notes*: *D.A.*, 391: the argument of his *Analogy* a presumption used negatively, *G.A.*, 382, 496, 497: his saying that 'vicarious punishment is a providential appointment of every day's experience,' *G.A.*, 406, 407.

**Byron**, contrast of with St. Augustine, *H.S.*, ii., 144: Liberalism gave name to a periodical set up by Lord Byron: 'I have no sympathy with the philosophy of Byron,' *Apo.*, 261: *Childe Harold*, 'a work of splendid talent, not of the highest poetical

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**Calendar**, Catholic, succession of ecclesiastical seasons, called the *Ordo de Tempore*, *T.T.*, 385: varies with Easter and Advent Sunday, *ib.*, 387: whole Paschal period from Septuagesima to 23rd Pentecost, always nine calendar months precisely, *ib.*, 390, 391: Advent Sunday tethered within seven days, *ib.*, 393: for the incidence of Advent Sunday on each of those seven days there are just five days on which the Easter of that civil year may fall, *ib.*, 394: the like dependence of Easter upon the day of the week on which Christmas Day falls, or (neglecting leap year) the preceding New Year's Day, *ib.*, 394, 395: the Christmas period from 23rd Pentecost to Septuagesima, part of two years, too variable to be reduced to rule, depending as it does on two independent variables, *ib.*, 396, 397: eighteen weeks its longest, eight weeks its shortest, *ib.*, 399: transference of Epiphany Sundays till after 23rd Pentecost, *ib.*, 400: in some years one of these Sundays lost, *ib.*, 401, 402.

**Capes**, *Four Years' Experience of the Catholic Church*, quoted, *Prepos.*, 359-62.

**Cathedrals**, 'gospel palaces,' *P.S.*, vi., 270-9: splendour of, *ib.*, vi., 285, 286: reason for, *ib.*, vi., 304, 305: as lawful at least as cleanliness, *ib.*, vi., 299-302: preferable to personal luxury, *ib.*, vi., 307-10: churches filthily kept, *ib.*, vi., 292: concerts in churches, and other irreverences, *V.M.*, ii., 39: pews luxuriantly cushioned, inviting repose, *Ess.*, i., 350, 351: a 'Protes-



tant-Episcopal cathedral,' 'no possible style of architecture could embrace the idea,' *ib.*, i., 375: 'those high Cathedrals, once Catholic, sacred to the memory of what has passed away,' *Diff.*, i., 225.

**Catholic**, the name and the claim, *Ath.*, ii., 65-9, 151: *Dev.*, 254-64: *O.S.*, 129: *Diff.*, i., 342: never claimed by Arians, *Dev.*, 279: 'Christian my name, Catholic my surname' (Pacian), *Ath.*, ii., 65-9: *S.N.*, 318: the 'true Catholic' contrasted with the Roman Catholic, the Calvinist, the Latitudinarian, the Mystic, the Politician, the man of the world, the popular Religionist, *V.M.*, i., 133: fifth and sixth century Catholics denoted by additional title of 'Romans,' *Dev.*, 279: 'this appellation had two meanings, one as denoting the faith of the Empire, the other an allusion to the communion of the Roman See,' *Dev.*, 280-4: 'what more incongruous than for the run of Christians of this age to call themselves Catholics? yet their calling themselves so may be the first step to their becoming so,' *S.D.*, 390: the freedom of Catholicism, opposed to the intolerance of 'sensible' Protestants, *H.S.*, ii., 95, 96: Protestants, depending on human means mainly, make the most of them; Catholics forget to put their shoulder to the wheel, *Idea*, 5, 6: summary of popular Catholicism, *ib.*, 183: Catholic literature means literature written by Catholics, more need of that than of Catholic Science, why? *Idea*, 296-9, 305: may an infidel teach Science in a Catholic University? yes, if he will keep to his own Chair, which however it is hard to get him to do, *Idea*,

299-304: Catholic ideals, *Mix.*, 85, 92-4: some Catholics no better than Protestants, *Mix.*, 160-6: Church Catholic 'brings a universal remedy for a universal disease,' sin, *ib.*, 246: 'prejudice among Catholics in favour of horizontal floors,' misconstrued, *Prepos.*, 119-25: meaning of Catholic terms, not got by 'reason,' but by enquiring of Catholics, story of 'absolution for a week,' *Prepos.*, 344-9: 'we Catholics are not men, we have not characters to lose,—John Doe and Richard Roe, etc.,' *Prepos.*, 354, 355: knowledge of revealed facts among Catholics; with others, private opinion, *Diff.*, i., 276-8: squabbles of secular and regular, and of regulars amongst themselves, no prejudice to Catholic unity, there is an umpire, *ib.*, 306-10: differences not of faith, *ib.*, 310-2: no medium in true philosophy between Atheism and Catholicity, *Apo.*, 198: *G.A.*, 495-501: *Mix.*, 260, 261: *S.N.*, 321: Catholic Christendom no exhibition of religious absolutism, but of 'Authority and Private Judgment alternately advancing and retreating,' *Apo.*, 252: Catholicity of a multitude of nations in the Church, a security against narrowness, *Apo.*, 268, 269: we Catholics 'cannot be as others,' *S.N.*, 200: the Catholic Religion demonstrated by accumulation of probabilities, sufficient for certitude, *G.A.*, 411, 412.

**Causation**, law of, not an intuitive truth, but argued analogically from what is within us to what is external to us, *G.A.*, 66: 'we have no experience of any cause but Will,' *ib.*, 72: 'two senses of the word "cause," that which brings a thing to be,

and that on which a thing in given circumstances follows,' *G.A.*, 68: 'as a cause implies a will, so order implies a purpose,' *G.A.*, 72.

**Celibacy**, *L.G.*, 100, 101, 189, 191, 192: *Apo.*, 7: in the Anglican Church, *L.G.*, 192, 193: unnatural or supernatural? *ib.*, 195-8: does not cause immorality among Catholic priests, nor matrimony prevent it among Protestant ministers, *Prepos.*, 133-6, 177, 178: celibacy of false religious negative, the absence of love, *S.N.*, 139: praise of, by St. Gregory Nazianzen, *V.V.*, 202-7: efforts of St. Gregory VII. on behalf of, *Ess.*, ii., 289-95: 'a recognized principle with the world, that celibacy is all but a state of sin,' *P.S.*, vi., 187, 188.

**Certainty, Certitude**: 'certitude a habit of mind, certainty a quality of propositions,' *Apo.*, 20: *G.A.*, 196, 344: certitude the result of an assemblage of converging probabilities, *Apo.*, 20, 199: *G.A.*, 288, 411: such probabilities not reaching to logical certainty, *Apo.*, 20, 200: some probabilities insufficient for certitude, proper for opinion, *ib.*, 21: sometimes a duty not to tolerate the notion of a story being true, *ib.*, 21, 22: 'certitude is a reflex action; it is to know that one knows,' *Apo.*, 215, 216: *G.A.*, 197: 'to change opinion into the clearness and firmness of intellectual conviction,' *Apo.*, 200: 'ten thousand difficulties do not make one doubt' in matter of faith, *Apo.*, 239: 'far fewer instances of false certitude than might be at first supposed,' *G.A.*, 196, 200: 'as a general rule, certitude does not fail,' *ib.*, 221: certitude a confidence that what I take to

be true will remain true even though I cease to hold it, *ib.*, 197-200: 'those who are certain of a fact are indolent disputants,' seeming exceptions to this rule, *G.A.*, 201-3: *V.M.*, i., 69: certitude a feeling of intellectual security, a pleasure of discovery distinct from that of investigation, *G.A.*, 204-8: 'material' or 'interpretative' certitude, *ib.*, 210-4: 'a certitude is directed to this or that particular proposition; it is not a faculty or gift: infallibility is just what certitude is not; it is a faculty or gift, and relates to all possible propositions in a given subject-matter,' *G.A.*, 224, 225: 'certitude is at most infallibility *pro hac vice*,' *ib.*, 227: Chillingworth's muddle here, *G.A.*, 226, 227, 493, 494: *V.M.*, i., 122: *Dev.*, 80, 81: 'certitude being indefectible, and some of my supposed certitudes having failed, how can I ever be certain?' *G.A.*, 221-3, 228: men are not daunted by such failure, but still make up their minds to certitude, only with greater caution, *G.A.*, 229-33: parallel of certitude with conscience, *ib.*, 233, 234: mistakes about certitude, the list of genuine certitudes restricted, *ib.*, 234-7: we are guided by probabilities founded on certainties, as well in matters of the world as in matter of religion, *G.A.*, 237-9: 'indefectible certitude in primary truths, manifold variations of opinion in their application,' *ib.*, 240: 'a convert might travel all the way from heathenism to Catholicity, through Mahometanism, etc., without any one certitude lost, but with a continual accumulation of truths,' *G.A.*, 251: three conditions of certitude, rational ground, sense of repose,

indefectibility: prejudice also may be indefectible, but not on rational grounds, *G.A.*, 258: in concrete matter we become certain by 'cumulation of probabilities,' 'too fine to avail separately, too subtle to be convertible into syllogisms,' *G.A.*, 288: illustrations of the above,—the conversion of a Protestant, *G.A.*, 288-92,—that Great Britain is an island, *ib.*, 294, 295,—that the Latin classics were not written in the thirteenth century, *ib.*, 296-8,—that I shall die, *ib.*, 298-300,—the probability of a European war, *ib.*, 303, 304,—Hume on miracles, *ib.*, 306, 307,—Pascal's proof of Christianity, *ib.*, 307-10,—Pascal, Montaigne, the dying factory-girl, *ib.*, 310-2,—Clarke on the Divine Knowledge, *ib.*, 313-6: moral certitude, 'a word which I avoid,' 'using it here for once,' of physical astronomy and revelation, *G.A.*, 318, 319: 'a sure divination that a conclusion is inevitable, of which his lines of reasoning do not actually put him in possession,'—analogy of the limit in mathematics, *G.A.*, 320, 321, 359: an instance in physics, *ib.*, 322, 323: circumstantial evidence, *ib.*, 324-9: 'we are bound to look for certainty by modes of proof, which, when reduced to the shape of formal propositions, fail to satisfy the severe requisitions of science,' *G.A.*, 412.

**Chillingworth**, his contention that, to know the Church to be infallible, you must be infallible yourself, confuses infallibility with certitude, *V.M.*, i., 122, note: *Dev.*, 80, 81, note: *G.A.*, 224-7, 493, 494.

**Childhood**, child's mind, *P.S.*, ii., 64, 65: sin in childhood, *ib.*, iv., 39-41: mysteriousness of childhood, *ib.*, v., 106: weary

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**Church of Rome**, clothed with purple robe of Cæsar, tired of theocracy, *P.S.*, ii., 251-4: religious life, *ib.*, i., 238: 'an instrument of worldly politics,' still we are indebted to her for her 'faithful custody of the Faith through so many centuries,' *P.S.*, ii., 390: superstitions of, penance, indulgences, image-worship, *Jfc.*, 318: kept too many Saints' Days, *P.S.*, ii., 395: Romanist 'assumes his Church's conclusions as true,' and adduces Antiquity 'rather to receive an interpretation than to furnish a proof,' *V.M.*, i., 68, 69: high doctrine of Sacraments a safeguard against any defective view of justification, *Jfc.*, 183: considers faith in the abstract as assent to God's Word, *ib.*, 258, 261: does she profess herself to be 'the mirror of all that passes before the Divine Mind?' *Jfc.*, 319: extreme Roman writers on justification, *ib.*, 2, 31, *note*, 190, *note*: has made unwarrantable additions to the Creeds, *V.M.*, i., 224-33: *sed contra*, *ib.*, 225, *note*, 231, *note*, 232, *note*, 233, *note*: a solemn warning to keep clear of her, *V.M.*, i., 265: scandals, Pope Vigilius, Benedict IX., simony, schism in papacy, *V.M.*, i., 345-54: *O.S.*, 144, 145: presents just that aspect to Englishmen which is most unpromising, *V.M.*, i., *pref.*, p. xxxvii.: difference between her formal teaching and popular manifestations of belief, *ib.*, i., *pref.*, pp. xxxvii., xliv.-xlvi., 42: *ib.*, ii., 113 *sq.*, 370 *sq.*: *Apo.*, 105: use of terms, Romanism and Popery, *V.M.*, i., *pref.*,

xxvii., xxviii.: invective against, afterwards withdrawn, *V.M.*, i., 83, 84: *ib.*, ii., 369, *note*, 377, 428-33: *Diff.*, i., 141, 142: over-systematized, *V.M.*, i., 98-104, 118, *note*: 'a minute, technical, and peremptory theology,' *V.M.*, i., 105, *note*: rude to the Fathers as to incapable old men, for government purposes would gladly dismiss them all, *ib.*, i., 52, 53, 56, *note*, 107-10: prefers abstract proofs to facts, *V.M.*, i., 111, 115: alone of all Churches dares claim infallibility, *V.M.*, i., 117: *L.G.*, 225: *Mix.*, 229: her corruption, the misdirection, not the absence of right principle, *V.M.*, i., 40-2, *notes*: *Diff.*, ii., 81: her first principle, the infallibility of the existing Church to the setting aside of Antiquity, *V.M.*, i., 49 *note*, 69 *note*: why we remain separate from Rome, *V.M.*, ii., 96-8: *Ess.*, ii., 360-3, 367, 370, 372: popular arguments against such separation, *V.M.*, ii., 100, 101: grievances against Rome,—denial of cup to laity, doctrine of intention in Sacraments, necessity of confession, unwarranted anathemas, purgatory, invocation of Saints, worship of images, *V.M.*, ii., 106-13, *with notes*: to be judged by her teaching and practice over and above the text of the Tridentine decrees, *V.M.*, ii., 113-9: *ib.*, i., *pref.*, pp. xlv.-lxix.: *Ess.*, ii., 368: bound at Trent to the cause of Antichrist, *V.M.*, ii., 206, 207, *notes*: *Apo.*, 52: how those who hold the Apostolical Succession can maintain the Pope to be Antichrist, passes comprehension, *V.M.*, ii., 219: language of Apocalypse, literal or figurative, not easy of appli-

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of God, *Ess.*, ii., 58, *note* : Roman Church practises what looks very like idolatry, *Ess.*, ii., 367-70 : 'a sister or mother towards whom we feel so tenderly and reverently, and whom nothing but some urgent reason in conscience could make us withstand so resolutely,' *L.G.*, 278, 279 : *Ess.*, ii., 369 : 'if Rome is not to last, why should the daughter who has severed herself from Rome?' *D.A.*, 4 : not to look towards Rome, but build upon Laud's principles, *D.A.*, 17 : heads of Roman offending, *D.A.*, 28 : 'as if Romanism would not be the inevitable result of a realized Anglicanism,' *D.A.*, 19, *note* : 'the one and only successor, heir and representative of the Apostolic College,' *Dev.*, 110 : 'not idolatrous, unless Arianism is orthodoxy,' *Dev.*, 143, 144 : *Diff.*, ii., 85 : secessions to Rome 'in a moment of excitement, or of weakness,' 'or under misapprehension, or with manifest eccentricity,' in despite of a certain nameless feeling forbidding them, *S.D.*, 339, 340 : our Church has taken the Protestant side and so accentuated tendencies to Rome, *S.D.*, 340 : *Apo.*, 167 : shadow falling upon one predisposed, *L.G.*, 204, 205 : her 'great claims,' 'overcoming attractions,' 'mighty mother,' 'fragrance of that bosom,' yet 'ruled by a spirit which is not she,' *L.G.*, 278, 279, 332, 333 : *Apo.*, 54 : *V.V.*, 153 : 'we can't stand in controversy unless at heart we think very severely of Rome,' *L.G.*, 278 81 : *Ess.*, i., 218 : ii., 16, 131-3 : the Creed to which 'Anglican divines converge in their separate teachings,' *L.G.*,



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Church of the Fathers, *H.S.*, i., 333-446 : *H.S.*, ii., 1-206.

Church Missionary Society (A.D. 1830), 'Suggestions in behalf of,' a Letter circulated in Oxford to the effect that the Society should be under the Bishops, *V.M.*, ii., 1-16 : Newman, secretary to the Oxford Branch, did not move 254 amendments, *ib.*, ii., 3-7 : differs from the

Bible Society in not co-operating with heretics, nor recognizing Dissenters as on a footing with the Church, *ib.*, ii., 13.

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Civilization, 'gives men refined wishes, and sets them on gratifying them,' *P.S.*, viii., 174, 175 : apart from religion, *P.S.*, i., 30, 33, 311, 312 : *Idea*, 201-11 : not the Church's business, *P.S.*, iv., 160, 161 : *Idea*, 203 : *Diff.*, i., 235-44 : not Christianity, *U.S.*, 40-2, 102, 103 :



though 'Christianity is ever civilization, so far as its influence prevails,' *H.S.*, i., 165: 'Christianity is the religion of civilization,' because it is open to all mankind, and recognizes all true progress, *H.S.*, i., 200-2: Mediterranean civilization, the central civilization of mankind, and main seat of Christianity, *Idea*, 250-5: the Church has had 'a principal part in the civilization of human kind,' *G.A.*, 445: civilized States destroyed from within, *H.S.*, i., 162, 170-4: 'civilized States ever tend to substitute objects of sense for objects of imagination,' *H.S.*, i., 170: 'the systematic use, improvement, and combination of those faculties which are his (man's) characteristic,' *H.S.*, i., 165: the barbarian, capricious, unprogressive, *H.S.*, i., 163, 164, 183-6: 'barbarism a principle, not of society, but of isolation,' *H.S.*, i., 166: 'objects, not proveable, but vivid and imposing, the bond which keeps its (barbarism's) members together,' *H.S.*, i., 171: 'can a civilized State become barbarian? can a barbarian State ever become civilized?' *H.S.*, i., 178-80: Chinese civilization, *H.S.*, i., 176, 177, 181: 'the very causes which lead to the greatness of civilized communities, at length by continuing become their ruin,' *H.S.*, i., 207, 208: some nations civilized by conquering, others by being conquered, *H.S.*, iii., 288, 289: civilization built on the Greek classics, preserved in Roman literature, *Idea*, 256-61: 'Jerusalem the fountain-head of religious knowledge as Athens of secular,' both streams meet in Rome, *Idea*, 264, 265: an out-and-out pagan civilization,

*Call.*, II, 42-9, II3-5: man at his worst, a pagan mob, *Call.*, 178-95: savagery a consequence of original sin, *V.V.*, 355, 356.

**Clergy**, their part in politics, *P.S.*, i., 158, 159: participation in politics a duty, not a privilege, *ib.*, ii., 352: *ib.*, iii., 204, 205, 216, 217: religion in some sense political, *ib.*, iii., 212, 213: *Ari.*, 258, 259: the clergyman a warning of the next world, *P.S.*, viii., 147: dislike of clergymen, *ib.*, viii., 147-9: the clergyman's work is heavenly, and to it he gives himself wholly, *ib.*, viii., 170: clergy and marriage, *V.M.*, ii., 327: *L.G.*, 192, 193: endowment or the voluntary system? *Ess.*, i., 341.

**Coleridge**, *Aids to Reflection*, quotes Leighton on the use of adjectives with negative prefix, *G.A.*, 304, 305.

**Comforts**, thankfulness for, *P.S.*, v., 270-80: an obstacle to the love of God, *ib.*, v., 337: vi., 30: vii., 98: comfortable sittings in church, *V.M.*, ii., 39: *Ess.*, i., 350, 351: 'true faith does not covet comforts: it only complains when it is forbidden to kneel, when it reclines upon cushions, is protected by curtains, and encompassed by warmth,' *P.S.*, v., 2: 'Christ threw away comforts,' *S.N.*, 100: 'a sober mind never enjoys God's blessings to the full,' *P.S.*, i., 174: 'He almost enjoins upon us the use of some, lest we should forget that this earth is of His creation, and not of the evil one,' *S.D.*, 124: 'real and recurring blessings of life,' *G.A.*, 401: Christmas comforts, *S.N.*, 260-2: Bacon's mission, increase of social comfort, 'heroism after all was not his philosophy,' *Idea*, 118, 119.

**Comparative Religion**, Milman on,

- Ess.*, ii., 197, 199, 204, 209, 231, 235-40 : key principle, the characteristic of Revelation is addition, not substitution : God has scattered the seeds of truth far and wide over the earth, and the Church has gathered in their increase, *Ess.*, ii., 194, 195, 231-3 : 'the Church on visitation through the earth, sifting, selecting, refining,' *D.A.*, 211, 212, *note* ; and assimilating, *Dev.*, 355, 356.
- Comprehensiveness**, evils of, *Ari.*, 147-9 : 'no two opinions so contrary but some form of words may be found vague enough to comprehend them both,' *ib.*, 148 : in Church of England, *L.G.*, 70, 71, 80-5.
- Comitism**, theory of three periods, *U.S.*, 150, 151 : *H.S.*, ii., 367, 368 : what Comte said of the medieval Church being a blessing in its day will be said in ages to come of the Church of the nineteenth century, *Idea*, 517.
- Confession**, made obligatory, an obstacle to communion with Rome, *V.M.*, ii., 108, *note* : as it is in fact, Protestant view of it, *Prepos.*, 350-2 : not the individual confessor, but the Catholic Church, does interpose between man and his God, and such interference is wanted, *S.N.*, 10-2, 53, 54 : utterance, great relief, *S.N.*, 199, 200 : the confessor cannot do what he will, but is bound by sundry laws, *S.N.*, 10, 11 : absolution, *V.V.*, 83, 84.
- Confirmation**, 'no one wilfully resists the Ordinance, but will thereby be visibly a worse Christian,' *P.S.*, ii., 78 : timely reception of, 'let them not get too old,' *ib.*, iv., 62-5 : an Anti-Protestant service, *V.M.*, ii., 42, 43 : Gifts of the Holy Ghost given in, *S.N.*, 332, 333.
- Conservatism**, a Conservative, 'a man who is at the top of the tree, and knows it, and means never to come down,' *H.S.*, iii., 131, 132 : 'to prefer the establishment of religion to its purity, is Conservatism,' *H.S.*, iii., 132, 133 : the opposite to detachment, *ib.*, 130, 133 : old men conservative, *ib.*, 134, 140.
- Conscience**, 'natural,' 'our instinctive sense of right and wrong,' *P.S.*, i., 216, 217, 219 : 'Reason is set against Conscience and usurps its power,' *ib.*, i., 219 *sq.* : 'a stern, gloomy principle,' 'its effect is to burden and sadden the religious mind,' *P.S.*, i., 312 : *G.A.*, 390, 391 : *O.S.*, 67 : misery of a bad conscience, *P.S.*, v., 147, 148 : not every conscience illuminated by God, *ib.*, v., 226, 234 : testimony of conscience in godly sincerity implies a willingness to let go our old selves and suffer God to change us, *ib.*, v., 237, 241 : instances of the lack of this, *ib.*, v., 242-7 : conscience 'incites us to a noble faith in what we cannot see,' *P.S.*, vi., 339, 340 : led by conscience, one 'will learn from experience the doctrine of original sin, before he knows the actual name of it,' *P.S.*, viii., 116, 117 : 'the Gospel the completion and perfection of that religion which natural conscience teaches,' *P.S.*, viii., 120, 202 : *O.S.*, 64-8 : *G.A.*, 417, 418, 423, 487 : 'the Christian's faith and obedience are not the same religion as that of natural conscience, as being some way beyond it,' *P.S.*, viii., 202 : Adam and Eve 'lost Eden, and they gained a conscience,' *P.S.*, viii., 258 : 'since the inward law of Conscience brings with it no proof of its truth,' habitual obedience to it

'implies the exercise of a vigorous faith in the truth of its suggestions, quieting the murmurs of Reason,' *U.S.*, 19: 'implies a relation between the soul and a something exterior, and that, moreover, superior to itself,' *U.S.*, 18: deference to, perverted into deference to our own judgment, *U.S.*, 172: *Diff.*, ii., 250: 'a simple element in our nature, yet its operations admit of being surveyed and scrutinized by Reason,' *U.S.*, 183: 'there are those who make excuse for stifling an enquiry which conscience tells them they ought to pursue,' *Ess.*, i., 217-20: 'more imperative in enforcing duty than successful in determining duty in particular cases,' *Dev.*, 361: 'the State ought to have a conscience,' *Diff.*, ii., 267: three substitutes for Conscience: Human Law, Expediency, Beauty, *H.S.*, iii., 79, 80: 'Conscience is pronounced superannuated and retires on a pension,' *ib.*, 79: Conscience confounded with what is called a moral sense, a mere self-respect and self-contemplation, *Idea*, 191-3, 199, 200: injunctions of Conscience, awful, delicate apparitions, how they vanish and come back again, *Idea*, 514, 515: witness to the being of a God, *Call.*, 314: *Apo.*, 198: *M.D.*, 496: *S.N.*, 187: *G.A.*, 104-18, 389-91: *P.S.*, ii., 18: *Mix.*, 152: like a clock, needs regulating, *G.A.*, 233, 234: left to itself, becomes wavering, ambiguous, and false, *Mix.*, 83, 84: man has reason and conscience by nature, not by grace, *ib.*, 151, 152: natural conscience would lead a man on, but generally does not, *O.S.*, 20, 21: conscience, pointing to God, to

man's ignorance and sinfulness, puts some minds on the lookout for a revelation, *O.S.*, 64-9: *G.A.*, 390, 391, 423: *H.S.*, iii., 79: a broad distinction between reason and conscience; the latter the safer guide, the former may be the clearer, nay even the truer, *Apo.*, 359: 'the temptation of substituting reason for conscience,' *Apo.*, 316: the substitution of reason for conscience is utilitarianism, *U.S.*, 184: conscience as 'a mere sort of sense of propriety,' conscience as 'the echo of God's voice'; 'the first way is not of faith, the second is of faith,' *S.N.*, 327: *G.A.*, 105, 106: *Mix.*, 151, 152: conscience the law of God as apprehended in the minds of individual men, *Diff.*, ii., 247: not a judgment on any speculative truth, but bears immediately upon something to be done or not done, *ib.*, 256: never lawful to go against conscience, not even against an erroneous conscience, *Diff.*, ii., 247, 259, 260: *Ess.*, i., 217: cannot be 'resolved into any combination of principles more elementary than itself,' *Diff.*, ii., 248: 'the internal witness of both the existence and the law of God,' *ib.*: 'the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas,' *Diff.*, ii., 248, 249: 'I shall drink—to the Pope, if you please—still to Conscience first, and to the Pope afterwards,' *Diff.*, ii., 258, 261: Conscience set aside by philosophy, 'as though the very notion of responsibility were irrational in that infinite eternal network of cause and effect in which we helplessly

lie,' *Diff.*, ii., 249: conscience in the popular mind, 'the right of acting according to judgment or humour, without any thought of God at all,' *Diff.*, ii., 250: 'conscience is a stern monitor, but in this century it has been superseded by a counterfeit, the right of self-will,' *ib.*: papal condemnation of liberty of conscience falls on liberty of conscience falsely so called, *Diff.*, ii., 251, 252, 273-5: Papacy presupposes the natural light of conscience, also the insufficiency of that light, *ib.*, 252-4: *locus classicus* on Conscience, *G.A.*, 105-18: *Diff.*, ii., 246-61: 'Conscience has both a critical and a judicial office,' 'it is a moral sense and a sense of duty,' *G.A.*, 105, 106: answer to such as see no more in conscience than a taste or association, *G.A.*, 122-4: atheist view of conscience, *G.A.*, 246: internal teacher of natural religion, *G.A.*, 389-91.

**Constantine the Great**, our benefactor, *Ari.*, 242: a statesman, not a theologian, more anxious for concord than for orthodoxy, *ib.*, 242-4: his Edict of Milan (A.D. 313), *ib.*, 245: forcibly represses Donatists and other Sectaries, *ib.*, 245, 246: his letter to Alexander and Arius, *ib.*, 247-9: *Diff.*, i., 382-5: *G.A.*, 142, 143: puts pressure upon Arian bishops, *Ari.*, 255, 256: his vision of the Cross and testimony thereof to Eusebius, *Mir.*, 271-84: at Nicæa, *Ath.*, i., 55, 56: ii., 184: *Diff.*, ii., 201.

**Contemplative Life**, Martha to 'minister with the Angels,' Mary to 'adore with the Seraphim,' *P.S.*, iii., 322: with Mary, the aged and the children, ministers of the altar, the unmarried, the spirits of the just

made perfect, *ib.*, 322-6: the better part, *ib.*, 326, 327: the strength of the Church, *ib.*, 331-3.

**Contradictions**, 'arise from the want of depth in our minds to master the whole truth,' *P.S.*, v., 48: holiness a seeming union of contradictions, *ib.*, v., 67: vii., 12: viii., 99, 100: apparent contradictions about space, time, mathematical lines, and so about religion and science: various professors must go on quietly in a neighbourly way, awkward appearances notwithstanding, with full faith in the consistency of that multiform truth which they hold between them, *Idea*, 463-5: in seeming contradictions between science and revelation, the point will turn out to be either 'not proved, or not contradictory, or not contradictory to anything really revealed,' e.g. Copernicanism, *ib.*, 467.

**Controversy**, use of hard names in, *V.M.*, i., pref., pp. xxvii., xxviii.: ii., 158, 159, 178: on sacred subjects almost an irreverence, *Ari.*, 136, 137: Whately on the laws of controversy excluding ridicule and insult, *Prepos.*, 201, 202: laws grossly violated by the Protestant agitation of 1850, *ib.*, 200, 201, 203-7: ridicule of individuals, permissible in a free country, *Prepos.*, 203, 204: rule among gentlemen to accept an adversary's denial, *Prepos.*, 226: *Apo.*, pref., ix., x.: 'no one seems to look for any great devotion or fervour in controversialists, writers on Christian Evidences, theologians, and the like,' *G.A.*, 216: 'as we advance in perception of the Truth, we all become less fitted to be contro-



versialists,' *V.M.*, i., 69: 'those who are certain of a fact are indolent disputants,' *G.A.*, 201-3.

**Conversion** (in the spiritual sense), not usually a clearly marked date, *P.S.*, iii., 90: an unconditional surrender, *ib.*, iii., 96, 97: how is he to know he is forgiven? *ib.*, iii., 99, *cf.* 97: 'one never can be sure of a new convert,' *ib.*, iii., 341: sudden conversion not to be looked for by those at present living in sin, *ib.*, viii., 211-3: a conversion not of God marked by instability, *ib.*, viii., 222; by moroseness, *ib.*, viii., 223: true conversions not so sudden as they seem, *ib.*, viii., 225-7: an *a priori* view of the unconverted state as one of Pelagian self-righteousness, *Ess.*, i., 395-8: story of a conversion, *Call.*, 165, 166: charity needed for conversion, *Mix.*, 80-1: Newman's conversion in boyhood, *Apo.*, 4.

**Conversion** (in the theological sense), a convert in favour with no party, *Ess.*, ii., 338, 339: votaries of private judgment angry at a conversion, *ib.*, ii., 340: wrong motives of conversion, *ib.*, ii., 343: apology of recent converts (1846), *Ess.*, ii., 424-7: conversion positive, not negative, not by being unclothed, but clothed upon, *profectus fidei*, *non permutatio*, *D.A.*, 200: *Dev.*, 200, 201: *Call.*, 291: *Apo.*, 49-52: *G.A.*, 245-51: converts not to be hurried nor accused of motives, *L.G.*, 112, 113: a convert's experience, *ib.*, 186: silent ripening of a conversion, *ib.*, 202, 203: wrong way of conversion by criticism, such converts 'criticize themselves out of it again,' *ib.*, 205: due delay, *L.G.*,

334, 335: final decision and its cost, *ib.*, 341-7, 369, 372: conversion a question of salvation, *ib.*, 367: *moral certainty* before conversion, *L.G.*, 384, 385: 'pride treading down faith and conviction,' *Call.*, 164, 165: clear and fearless confidence consequent upon conversion, *Mix.*, 179, 180, 187: attitude to converts of the communion they have left, *Mix.*, 179, 182, 183: stages of conversion, *ib.*, 188, 189: advice to persons in the first stage of conversion, *Mix.*, 231-5: a surprise, *O.S.*, 56: intellectual difficulties in the way, *Diff.*, i., pref., pp. ix.-xi.: converts apt to fail in consistency, *S.N.*, 311: 'the convert comes, not only to believe in the Church, but also to trust and obey her priests, and to conform himself in charity to her people,' *Diff.*, ii., 19: not debarred for ever from writing and taking sides in an open question in religion, *ib.*, ii., 19, 20: typical argumentative process of conversion, *G.A.*, 288-91: of a lapsed convert 'the world will say that he has lost his certitude of the divinity of the Catholic faith, but he never had it,' *G.A.*, 247, 248.

**Convocation of Canterbury**, *H.S.*, iii., 341-421: its constitution, *ib.*, 341: prorogued A.D. 1717-1835, *ib.*, 342: its fortunes under William III., controversies between Wake and others as to the King's power over it, *ib.*, 343-53, 390-4: quarrel of the Lower with the Upper House on the question of Adjournments, *ib.*, 355-76: the Lower House in 1689 saved 'innovations such as would literally have been fatal to us as a Church,' *ib.*, 378: Convocation under Anne and George,



the Hoadley catastrophe, *ib.*, 381-8: Convocation from early times to Charles II., *ib.*, 395-404: tacit resignation of the power of granting subsidies, *ib.*, 404, 405.

**Corruptions**, a corruption an unfaithful development of doctrine, *Dev.*, 41, 170, 171: ascribed to the Church of Rome, *V.M.*, i., 40-2: *Diff.*, i., 266, 267: her practical teaching a corruption, *V.M.*, ii., 113 *sq.*, 370 *sq.*: *ib.*, i., pref., pp. xxxvii., xlv.-xlvii.: in practice, 'the natural effect of a multitude having faith and hope without the saving grace of love,' *Diff.*, i., 278-88: a necessary and ordinary phenomenon, *Diff.*, i., 348: 'a people's religion is ever a corrupt religion, in spite of the provisions of Holy Church,' *Diff.*, ii., 81: *V.M.*, i., 40-2, *notes*: what Anglicans call Roman corruptions (*Apo.*, 105, 106) are often true developments, *Diff.*, i., 395.

**Councils**, General, 'may err' as such, 'unless in any case it is promised that they shall not err': 'such a promise does exist,' *V.M.*, ii., 291: *Ath.*, ii., 96: some General Councils not Ecumenical, *V.M.*, ii., 292, *note*: proceedings at Nicæa, *Ari.*, 250-4: rival Councils of Sardica and Philippopolis, *ib.*, 289, 293, 294: the *cursus publicus*, *ib.*, 293, *note*: Councils of Arles and Milan, *Ari.*, 314-7: of Sirmium, Seleucia, and Ariminum, *ib.*, 343-50, 423-30: the original Creed of Nicæa, *ib.*, 395: *Ath.*, i., 57: of Constantinople, *Ari.*, 388-92: 'General Councils said what they should not have said,' *Ari.*, 466, 468: Council of Jerusalem at the consecration of the Martyry (church

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**Crabbe**, his *Tales of the Hall*, quoted, 'this poem . . . I have never lost my love of it,' *Idea*, 150: *Ess.*, i., 18, 19.

**Credence**, the notional assent which we accord to that general information, that 'gentleman's knowledge,' which fills in the *lacunæ* of our professional knowledge and makes the or-

dinary furniture of the mind, *G.A.*, 53-5: how it differs from Opinion, *ib.*, 58, 59.

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**Cremation.** 'The Christian Church put aside that old irreverence of the funeral pile,' *P.S.*, i., 275-7.

**Cross of Christ**, continual practice of small, distasteful duties, *P.S.*, i., 67: *ib.*, vi., 319-21: Cross to be borne in continual remembrance, *ib.*, v., 338, 339: what carrying the cross means, *ib.*, vii., 100, 101, 110, 111: the cross a yoke, never pleasant, *ib.*, vii., 106: crosses may become temptations, *ib.*, vii., 110: 'he who has really tasted of the true Cross,' *ib.*, vii., 113: cross of present occupation, *ib.*, viii., 162, 163: St. Helena's discovery of the Holy Cross, *Mir.*, 287-302: the Cross as a standard of battle, *Dev.*, 173, 422, 423: its effect on a fanatic, *L.G.*, 411, 412: Christ glories in His Cross, *Mix.*, 315-7: Stations of the Cross, devotions for, *M.D.*, 187-217, 221-46: Sign of the Cross, *V.V.*, 69: Christ crucified, 'as we fix noxious birds up,' *S.N.*, pref., viii., ix., 301: 'the Cross puts a different complexion on the *whole* of life,' *S.N.*, 123: 'the Cross the Measure of the World,' *P.S.*, vi., 83-93: 'His Cross has put its true value upon everything that we see, . . . it has taught us how to live, how to use this world, what to expect, . . . it is the tone into which all the strains

of this world's music are ultimately to be resolved,' *ib.*, vi., 84, 85: 'justification is the setting up of the Cross within us,' *Jfc.*, 173-8: the Cross the Christian's portion, *ib.*, v., 295, 296.

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**Death**, neglect of the dead, *P.S.*, iii., 383-5: thought of them consoling, *ib.*, iii., 385-7: what it is to die, *ib.*, vii., 3-9: *S.N.*, 49, 50: commemoration of the dead in the liturgy, *D.A.*, 204, 205: *Dev.*, 367: *H.S.*, ii., 158: mystery of death, *Call.*, 374, 375: terrible to die, having been 'led on by God's grace, but stopped short of its scope,' *Mix.*, 190, 191, 235, 236: *Dev.*, 445: prayer for a happy death, *M.D.*, 388: 'we walk over our own dying day, year by year,' *S.N.*, 194, 253: enjoyment of life, reluctance to quit, *S.N.*, 50: *ib.*, pp. ix., x.: spirits of the dead live in awful singleness, *V.V.*, 109: what they could tell us, but may not, *V.V.*, 195, 196: the dying Christian, *V.V.*, 323-31: death, 'as though my very being had given way and I was no more a substance,' *ib.*, 323, 324, 328: after death, *ib.*, 331-4.

**Decency**, apart from Christianity, exemplified in Julian, extolled by Shaftesbury, *Idea*, 194-200: its shallowness and inefficiency, *Idea*, 201-11: *P.S.*, i., 30-3, 76-8, 311, 312: ii., 318: iv., 140, 160, 161, 301, 302: *U.S.*,

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**Destiny**, the youth who could not escape his destiny, *L.G.*, 101, 206, 207: *Call.*, 29: *O.S.*, 276: *Apo.*, 119: not fatalism, 'fatalism the refuge of a conscience-stricken mind,' *U.S.*, 145.

**Detachment**, virtue of, described, *H.S.*, iii., 130: characteristic of the Popes, *ib.*, 130, 133, 134, 137, 140: of Pius IX., *ib.* 142-6: the sacrifice of the present to the future, *Call.*, 327, 328: detachment considered as watching for Christ, rare virtue, *P.S.*, iv., 325-31: *O.S.*, 35, 36.

**Development of doctrine**, 'religious knowledge more likely to be obscured than advanced by lapse of time,' *P.S.*, vii., 249: way closed against discoveries, neither practicable nor desirable, *ib.*, vii., 251: Newman's later theory of development stated, *V.M.*, i., 82: 'doctrines remain implicit till they are contravened: they are then stated in explicit form,' *V.M.*, i., 223, *note*: 'articles hidden in the Church's bosom from the first, and brought out into form according to the occasion,' *V.M.*, ii., 40: dogmas existed before formulas, *T.T.*, 333: development admitted, and alleged in support of Anglicanism, *Ess.*, ii., 43-5: *sed contra*, *Dev.*, 78: principles same in

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**Dissent**, 'there is not a Dissenter living but, inasmuch and in so far as he dissents, is in a sin,' *P.S.*, iii., 202, 203 : mind of Dissent not the mind of Christ, *ib.*, iii., 342 : why Dissent attracts, *P.S.*, iii., 345-7 : *D.A.*, 39 : *L.G.*, 90 : *H.S.*, ii., 165 : hope for Dissenters, *P.S.*, vi., 169-72, 176, 177 : left to the uncovenanted mercies of God, *Jfc.*, 320 : *S.D.*, 365, 366, *note* : Dissent to be tolerated, *P.S.*, vi., 204, 205 : Dissenters apt to be irreverent, *P.S.*, viii., 3-6 : no pretence to Antiquity, *V.M.*, i., 263 : no pretence to

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**Drunkenness**, 'in some sort a profanation of a divine ordinance,' *S.D.*, 29.

**Duty**, in the abstract, nothing easier, *U.S.*, 141: in the world's eye, limited by calling, *O.S.*, 24, 25: discharge of natural duties, wrongly assumed to suffice for salvation, *S.N.*, 191, 192.

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**Evil**, mystery of, a question to put aside as beyond reason, a 'no-thoroughfare,' *G.A.*, 218: God's 'absence (if I may so speak) from His own world,' some explanation, *G.A.*, 397-9: *Apo.*, 242: *M.D.*, 458-62: the mystery is not that evil has no end, but that it had a beginning, *G.A.*, 399, 422: origin of evil, 'not a question for the present time; you don't

enquire how a fire arose before you have extinguished it,' *S.N.*, 244: mystery of evil, as other mysteries, deepened by revelation: 'when you knew not revealed light, you knew not revealed darkness,' *P.S.*, i., 205-11.

**Evolution**, of man from lower animals, some brute nature exalted into a rational being, a theory irreconcilable with the letter of the sacred text, *Ess.*, ii., 193, 194: still an illustration of the principle, that 'when Providence would make a revelation, He does not begin anew, but avails Himself of the existing system,' *Ess.*, ii., 194: 'progress, yes in worldly matters, but in religious not,' *S.N.*, 177, 341.

**Excommunication**, 'the curb of private judgment,' *V.M.*, i., 140: the solemn duty of the Church, *V.M.*, ii., 36: by Church of Rome used unwarrantably, *ib.*, ii., 109: in England wrongly made part of Royal Supremacy, *H.S.*, iii., 420, 421: excommunication of Napoleon by Pius VII., *Diff.*, ii., 215, 216: of Henry VIII. and Elizabeth, held for unwise by Urban VIII., *Diff.*, ii., 217: papal right to excommunicate and depose princes, limitations to, laid down by Pius IX., *Diff.*, ii., 220-2.

**External world**, known instinctively by man and brute, and by man concluded into a first principle from sensory experiences, as from conscience we argue the existence of a Sovereign Ruler, *G.A.*, 61-3, 104: two voices in the external world, the voice of the tempter and the voice of God, *P.S.*, iv., 313, 314.

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*ib.*, 212 : grace does for the uncultivated believer what science does for the statesman or general, *U.S.*, 218 : *S.N.*, 184 : in some sense 'a venture,' a risk, 'against reason,' triumphing over reason, outstripping reason, *U.S.*, 224 : in same sense unbelief opposed to reason also, *ib.*, 230, 231 : 'a test of a man's heart,' *ib.*, 226, 227 : summary statement of the relation of faith to evidence, *U.S.*, 231, 232, *n.* 12 : faith 'a presumption, because the mind cannot master its own reasons and anticipates in its conclusions a logical exposition of them,' *U.S.*, 234, *note* : 'we believe because we love,'—'this means not love precisely, but the virtue of religiousness,' *U.S.*, 236, *note* : 'love is the parent of faith,' *D.A.*, 251-3 : *sed contra*, by love here is meant not the theological virtue of charity, but a pious affection or good will, *ib.*, 251, *note* : right faith and its grounds described, *U.S.*, 239, 240, 249, 250 : *L.G.*, 384-6 : *Mix.*, 194-6 : a state of belief once for all, *Mix.*, 214-26 : *G.A.*, 191 : 'we have an injunction to cast our religion into the form of Creed and Evidences,' yet it would be 'unreal to suppose that true faith cannot exist except when moulded upon a Creed and based upon Evidence,' *U.S.*, 253, 254 : a presumption of facts under knowledge defective, not however insufficient for action, *U.S.*, 298 : practical 'not aiming at mere abstract truth,' *ib.* : but *cf. Ess.*, i., 54 : faith's manifesto, *U.S.*, 301, 302 : its principles, 'ever the same in substance, ever varying in accidentals,' thus differing from bigotry, *U.S.*, 303 : takes true views, but is

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**Heresy**, 'has no theology: deduct its remnant of Catholic theology, and what remains?' *U.S.*, 318: fastens on some one statement as if the whole truth, *U.S.*, 337: inexplicable sympathy of heretics with each other, *U.S.*, 326: *Dev.*, 253, 254: heresies seem connected together and to run into one another, *Ath.*, ii., 143-7: *T.T.*, 304: heresy a partial view of truth, wrong, not so much in what it says as in what it denies, *Ath.*, ii., 143, 447: not all holders of heretical opinions heretics, *ib.*, ii., 154: 'every illustration, as being incomplete on one or other side of itself, taken by itself, tends to heresy,' *Ath.*, ii., 447: heretics reprobated by the Fathers for their opinions, not for their lives, *Ess.*, i., 243, 244: said reprobation falls on those who had known the truth and left it, *ib.*, note: treatment of the heresiarch, *Ess.*, i., 279, 280, note: *Ari.*, 234, 235: *Apo.*, 47: the denying a true doctrine in itself an act of sin, *Ess.*, i., 278: prevalence of heresy in the fourth century, *Dev.*, 248-51: and in the fifth, *Dev.*, 273, 274: the Church a kingdom, heresy like a family, sending out branches independent of one another, *Dev.*, 252, 253: 'pagans may have, heretics cannot have the same principles as Catholics: the doctrines of heresy are accidents, the principles everlast-

ing,' *Dev.*, 181: the course of heresies is always short, *Dev.*, 204, 438: in heresy 'the presence of some misshapen, huge, and grotesque foreshadow of true statements to come,' *H.S.*, iii., 192-4: 'men begin in self-will and disobedience, and end in apostasy,' *Mix.*, 217, 226: heretical bodies correlatives of a supreme See, *Diff.*, i., 349: initial error of heresy, the urging forward of some truth against the prohibition of authority at an unseasonable time, *Apo.*, 259: heretics, 'their writings contained truth in the ore, which they had not the gift to disengage from its foreign concomitants and safely use, truth which she (the Church) would use in her destined hour,' *H.S.*, iii., 194.

**Hierarchy**, Catholic, restored in 1850, *O.S.*, 137: storm at, *ib.*, 167, 168: 'triple-bob-majors and grandsires to the confusion of the Holy Father,' *Prepos.*, 76, 77: *O.S.*, 317-27: a 'second spring,' *O.S.*, 169, 176-81: nature of the change from Apostolic Vicariate to Diocesan Episcopacy, *O.S.*, 192, 196, 197, 289.

**History**, lack of historical perspective, *Ess.*, ii., 250-3: historical religion, *S.N.*, 128: *Dev.*, 4-6: *Q.A.*, 488: 'never serves as the measure of dogmatic truth in its fulness,' *Diff.*, ii., 206, 309-13: value and limits of historical study to the Catholic theologian, *Diff.*, ii., 309-12: 'no doctrine of the Church can be rigorously proved by historical evidence; at the same time no doctrine can be simply disproved by it,' *Diff.*, ii., 312: early Greek and Roman history, various results of the exercise here of the

Illative Sense by Niebuhr, Cornwall Lewis, F. W. Newman, Grote, Mure, Clinton, *G.A.*, 363-71: the Protestant cannot breathe in the element of ecclesiastical history, *H.S.*, i., 417, 418, 438, 439.

**Hoadley**, Bishop, 'extravagating towards a legion of heresies,' *H.S.*, iii., 379: the Bangorian controversy, *ib.*, 388: quoted on the Trinitarian question, *Ess.*, i., 114: his latitudinarian doctrine of sincerity, *D.A.*, 129, 130: a Socinian bishop for forty-six years, *V.M.*, ii., 24, 40, 114.

**Holiness**, as meaning inward acquired habits of obedience, not acquired in a moment, *P.S.*, i., 10-2: holiness rather than knowledge, *ib.*, i., 204: holiness as the indwelling of the Spirit, *ib.*, ii., 223 sq.: the state of grace, *ib.*, iv., 145, 146: secret attraction of, *ib.*, iv., 244, and repulsion, *ib.*, 255: holiness of baptized infants, *ib.*, iv., 312, 313: not of nature, *ib.*, v., 132-6: yet truly in us otherwise than by bare imputation, *ib.*, v., 136-40, 150-6: not mere acceptance and external imputation, but indwelling spiritual principle, *ib.*, vi., 154, 184: this divine presence in us makes our works acceptable, albeit in themselves imperfect, *ib.*, v., 157, 158: righteousness true holiness, and that something inconsistent with reckless sin, *P.S.*, v., 181-4: 'no one has any leave to take another's lower standard of holiness for his own,' *ib.*, viii., 31: personal influence of holiness, *U.S.*, 95-7: best promise of from minds which naturally most resemble the aboriginal chaos, *ib.*, 166: holiness the usual attendant upon high spiritual dignity, the prophetic office especially,

*Mix.*, 364-8: *S.N.*, 13: implies separation, *M.D.*, 37-40: a short road to perfection, *ib.*, 381-3: perfection lies in consistency, *S.N.*, 311: sanctity the vital force of intercessory prayer, *Diff.*, ii., 71, 72: a test of holiness, to be influenced by the holy, *P.S.*, iv., 244.

**Holy Ghost**, indwelling in the Christian and in the Church, a presence substituted for the visible presence of Christ on earth, not mere gifts but a personal presence, not given till the day of Pentecost,—this is Regeneration, *P.S.*, ii., 220-3: *ib.*, iii., 263-70: *ib.*, iv., 170, 171: *ib.*, vi., 179-81: *V.M.*, ii., 165, 166, *note*: the Holy Ghost indwelling in us is our justifying righteousness, *Jfc.*, 137-9, 352, 353: 'Christ's mission ended when He left the world;' since then, 'whatever is done in the Christian Church is done by the Spirit,' *Jfc.*, 204, 206: declared in the Council of Constantinople, *Arl.*, 392, *note*: the term 'Spirit' sometimes used of our Lord's divine nature, *Ath.*, ii., 304, 305: the Paraclete came not as He might have been expected, but as an outpoured flood, *S.D.*, 127-30: tumult no attribute of that flood; grace gentle in its operation except through imperfection in the recipient, *S.D.*, 131, 142: sanctifies our whole soul and body, 'claims the whole man for God,' *ib.*, 131: devotion to the Holy Ghost, a special distinction of St. Philip, *M.D.*, 375: and of Newman himself in youth, *ib.*, 549: the life of all things, *ib.*, 546, 547: 'present in me not only by Thy grace, but by Thy eternal substance,' *M.D.*, 554, 555: Pentecost the end, we go

- no further but date our time from it, *S.N.*, 85, 146: His Seven Gifts, *ib.*, 332, 333.
- Homilies**, Book of, less Protestant than the modern Protestant, *V.M.*, ii., 179-85, 263, 264, 330-9: *Apo.*, 82-5.
- Homo-ūision** (consubstantial), Paul of Samosata persuaded his judges to discard the term, *Arl.*, 28, 38, 192, 298: *M.D.*, 119, 120: rendered ambiguous by the ambiguity of the term *usia*, meaning either a singular existing nature or a general specific nature, *Arl.*, 185-7: in the latter sense the Gnostic and Manichean Eons, including the human soul, were made out *consubstantial* with God, *Arl.*, 189, 195: Semi-Arian objection to the term and substitution of *Homœūision*, *Arl.*, 297, 298, 306: hesitation of the Church in accepting the term *homo-ūision*, *ib.*, 434, 435: accepted at Nicæa by Eusebius of Cæsarea, *Ath.*, i., 15, 56, 57: summary of objections to the homo-ūision, *Ath.*, i., 124, *note*: ii., 440: why condemned by orthodox bishops in the condemnation of Paul of Samosata, *Ath.*, i., 137-41: why laid down at Nicæa, *ib.*, i., 38, 39: why *homœūision* (consubstantial) rather than 'co-eternal,' *Ath.*, ii., 228-34: history of the term, *Ath.*, ii., 438-42: *T.T.*, 337, 338: has no place in the Creeds of the third century, *T.T.*, 37, 38, 41: rejected at Antioch (A.D. 272) because *usia* sometimes meant corporeal substance, and sometimes what is now called in the Trinity a Person, *ib.*, 40: the term taken for an unnecessary subtlety by Constantine and Jeremy Taylor, *G.A.*, 142-4: an instance of development of doctrine, *Dev.*, 133, 134.
- Honorius**, Pope, case of, *Diff.*, ii., 315-7.
- Hope Scott**, James Robert, in the world, not of the world, *O.S.*, 263-80: Fellow of Merton in 1837, *ib.*, 265: even when young, invited and inspired confidence, *ib.*, 265-7: with the highest prizes in life open to him, singularly destitute of ambition, *ib.*, 267-70: his charities, *ib.*, 272-4: single-minded preference for God's service, *ib.*, 275-7: bereavements, *ib.*, 277-9: letter to, *Apo.*, 225.
- Horace**, his 'dum Capitolium,' and 'dulce et decorum,' *G.A.*, 10, 78.
- Horsley**, Bishop, on the sackcloth ministry of the witnesses (Rev. xi., 3), *D.A.*, 107, 108: *S.N.*, 231: Apostolic, *S.D.*, 393: his controversy with Priestley, *L.G.*, 211, 212.
- Horsley** (Sunningwell), *L.G.*, 160, 161, 228, 229.
- Hosius**, Bishop of Cordova, *Arl.*, 323-6.
- Hume** on miracles, *U.S.*, 195, 231: *G.A.*, 306, 307: *Mir.*, 47, *note*, 155-7, 175.
- Humility**, no idea of such a virtue in ancient civilization, *Idea*, 204, 205: *U.S.*, 28, 29: condescension and modesty as substitutes, *Idea*, 205-7: such modesty quite consistent with pride, calling itself 'self-respect,' and for exterior embellishment working well, *Idea*, 207-10: *Call.*, 345: 'humiliation immoral,' a first principle of paganism, *Prepos.*, 288, 289: 'pride is dependence on nature without grace, thinking the supernatural impossible,' *S.N.*, 31, 32: such was the sin of the angels, *ib.*, 165: 'every step we take downward makes us higher in the kingdom of heaven,' *P.S.*, vi., 319.
- Huntingdon**, Selina, Countess of,



'the sight of a person simply and unconditionally giving up this world for the next,' *Ess.*, i., 388, 389: her influence on Sarah, Duchess of Marlborough, Frederick, Prince of Wales, and Lord Bolingbroke, *ib.*, i., 399-403: looked like 'a good archbishop with his chaplains around him,' *ib.*, i., 412-4: story of the living of Aldwinckle and Dr. Haweis, *ib.*, i., 392, 415-8: 'Selina Episcopa dilecto filio Henrico Venn,' *ib.*, 413, 414.

**Hypocrite**, a self-deceiver, *P.S.*, i., 125, 139: hypocrisy, a lack of honest desire to do the right thing, *ib.*, v., 224 sq.: hypocrite defined, 'one who professes to be serving God faithfully, while he serves Him only in part,' *ib.*, v., 240: prevalence of hypocrisy, *ib.*, v., 338: hypocrites almost a title of the Arians, *Ath.*, ii., 156: Catholic priests taken for infidels and hypocrites, because Protestants think their doctrine and worship irrational, *Prepos.*, 274: 'at least one in twelve,' says a Mr. Seely: 'his method of proof? simply the Laputan: he brandishes his theodolite,' *Prepos.*, 352-4.

**Hypostasis** and *usia*, two words for three or four centuries practically synonymous, and used indiscriminately for two ideas, *person* and *substance*, which were afterwards respectively denoted by the one and the other, *Ari.*, 365-72, 435 sq., 444: *T.T.*, 340 sq.: *hypostasis* seems to stand primarily for 'the one Personal God of Natural Theology' as opposed to pantheism, *T.T.*, 344-8: *Ari.*, 438-41: word seldom used by Athanasius, *Ath.*, ii., 158: Council of Nicæa, by the words *hypostasis* and *usia*,

meant the same thing (substance), though Bull thinks otherwise, *T.T.*, 78-91: Cyril Alex. calls our Lord's manhood *hypostasis*, *ib.*, 307: one *hypostasis* taught in the third and fourth centuries, three by Alexandrians, both one and three by Athanasius, yet without changing the general sense of the term, which denotes the One Supreme Being, personal, and also any or each of the three divine Persons, *T.T.*, 331, 340-6: *Ari.*, 435-40.

**Hypothesis**, use of, *V.M.*, i., pref., pp. xx., xxi.: an hypothesis not necessarily true because it fits into the facts, *H.S.*, i., 402: 'well, we say, what *may be, is*; this is our great principle,' sentiment put in the mouths of Protestants, *H.S.*, i., 420.

**Ignatius of Antioch**, St., Cureton's three epistles from the Syriac not the sole genuine text, *T.T.*, 96-8, 129-35: of the two Greek texts, the shorter (Medicean, Vossian) genuine; the longer consists of spurious epistles, with the genuine epistles expanded by an Arian hand, *ib.*, 99-128: peculiarity of his epistle to the Romans, *ib.*, 125, 126: Catholic character of the epistles, *Ess.*, i., 235-42, 245-7: takes our salvation to lie, not in the Atonement by itself, but in the Incarnation as a present fact, *ib.*, i., 247, 248: his Eucharistic teaching, *ib.*, i., 253, 254: points of his theology, *ib.*, i., 255-7: said to be popish, *ib.*, i., 257: 'give us Ignatius, and we want nothing more to prove the substantial truth of the Catholic system,' *ib.*, i., 261: quoted on union with the bishop, *O.S.*, 193, 194: his martyrdom, *G.A.*, 478-80.

**Ignatius Loyola**, St., the Practical, compared to Jacob, *H.S.*, ii., 366-70: what he did for St. Philip Neri, *O.S.*, 227-9.

**Ignorance**, 'assumed economically by our Lord,' *Ath.*, ii., 161-72: 'received doctrine,' that Christ as man 'knew all things which human soul can know,' *ib.*, ii., 162: not received till after St. Athanasius's day, *ib.*: not so clear that the Fathers do ever ascribe to our Lord more than an 'economical' ignorance, *ib.*, ii., 163 sq.: doctrine of Christ's ignorance as man anathematized when the Monophysites arose, *M.D.*, 119: invincible ignorance an excuse for non-Catholic Christians, *Diff.*, i., 354-7: *S.N.*, 325, 327-9: *Diff.*, ii., 335, 336: *Ess.*, i., 217: matching invincible ignorance, there is what may be called 'invincible knowledge,' *G.A.*, 211.

**Illative Sense**, the *criterion* of the accuracy of an inference other than scientific, *G.A.*, 345: [differs from Natural Inference as the reflex from the direct, *Life* by Ward, II., 260, 261]: 'a living organon,' 'a personal gift,' *judicium prudentis viri*, *G.A.*, 316, 317: 'a sure divination' in concrete matter that a conclusion, not logically complete, is 'as good as proved,' *G.A.*, 321: illative sense defined, 'right judgment in ratiocination,' *G.A.*, 342: the sanction of the illative sense is the fact that the human mind is constituted so to judge, with which constitution we must be content, seeing that it comes from God, *G.A.*, 346-52: illative sense, a sort of Aristotelian *phronesis*, differing in different subject-matters, *ib.*, 353-8: its exercise, its subject-matter, the process it uses, its function and

scope, *ib.*, 358, 359: the illative sense is 'the reasoning faculty as exercised by gifted, or educated or otherwise well-prepared minds,' *G.A.*, 361 [something like what the writer has elsewhere called 'philosophy,' *Idea*, 124 sq.: *U.S.*, 282 sq.]: being a personal gift, the illative sense supplies no common measure between mind and mind,—that is left to Logic, *G.A.*, 362: the Illative Sense, called in *Via Media*, 'a strong sense,' a 'moral instinct,' a 'happy augury,' 'it is the second-rate men who prove, reconcile, finish, and explain,' *V.M.*, i., 283, 284: *G.A.*, 380: *U.S.*, 257: 'I am suspicious of scientific demonstrations in a region of concrete fact,' *G.A.*, 410, 411: 'we are bound to look for certainty by modes of proof, which, when reduced to the shape of formal propositions, fail to satisfy the severe requisitions of science,' *G.A.*, 412.

**Images**, worship of, suspended out of policy in England, *V.M.*, ii., 112, 373: images a help to prayer, *ib.*, ii., 113, *note*: is *latria* due to the wood of the Cross? *ib.*, ii., 126, 127, *note*: the Crucifix, *ib.*, ii., 215, 216: abuse of image-worship, condemned alike by Trent and Article xxii., *ib.*, ii., 304, 305: a precedent for image-worship in the honour paid to the statues of the Emperors, *Ath.*, ii., 185, 186: St. John Damascene on Images, *Dev.*, 376, 377: in early fourth century prohibited in Spain, *Dev.*, 410, 411: virtue in images, *L.G.*, 25: if absurd to honour an image, equally absurd to burn in effigy, *Prepos.*, 180: King William, blown out of his saddle, *ib.*, 181.

**Incarnation**, Catholic doctrine of,

*P.S.*, ii., 30-2: the Eternal Son in humiliation, *ib.*, iii., 162-6: God for thirty-three years 'became one of the beings that are seen,' *ib.*, iv., 202, 203: for thirty years led an ordinary life, *ib.*, iv., 241, 242: indebted to this world for nothing, *ib.*, v., 95, 96: the Son of God made Man, *ib.*, vi., 55-67: viii., 251, 252: sundry texts to be understood of both Natures together, *ib.*, vi., 58-60: Christ, though man, not strictly a man, *ib.*, vi., 62: His manhood almost as a new attribute of His Person, *ib.*, vi., 65: *T.T.*, 307, 381: when He suffered, it was God suffering, *P.S.*, vi., 71-3: Incarnation has 'introduced a thousand new and heavenly associations into this world of sin,' *ib.*, vi., 265: the Incarnation 'the article of a standing or a falling Church,' *U.S.*, 35: two reasons for, atonement and renewal in holiness, *Ath.*, ii., 189-91: the union of two natures no circumscription of the Divine Son, *Ath.*, ii., 192: personal aptitude of the Son for Incarnation, *P.S.*, vi., 58-60: *Ath.*, ii., 220, 221: two natures in one Person, *Ath.*, ii., 191, 192, 223-5: Nestorianism inconsistent with the Incarnation, *ib.*, ii., 293, 294: the Word assumed our nature as it has been since the Fall, with its liabilities, *ib.*, ii., 294-9, not its imperfections and faults, *T.T.*, 373, 374: 'we should rather say that God is man than that man is God, not that the latter proposition is not altogether Catholic,' *Ess.*, i., 74, 75: summary of heresies affecting the Incarnation, *Dev.*, 439, 440: brings God nigh, *Mix.*, 292-4, 298, 299, 302-4: if Incarnation at all, what life we

should have thought becoming for the Incarnate Word on earth? *Mix.*, 300, 301: but 'He came, not to assert a claim, but to pay a debt,' *ib.*, 301, 302: decree of, antecedent to Adam's sin, *Ath.*, ii., 188: *S.N.*, 296, 297: *Mix.*, 321, 322, 358: doctrine of, not really held by the mass of Protestants, *Mix.*, 344-6: *P.S.*, iii., 169-71: *Deipara* the witness of Emmanuel, *Mix.*, 346-9: no other miracle so stupendous as the Incarnation, *Prepos.*, 305: *Mir.*, 185: special charm of Christmas, *S.N.*, 95, 96: a 'tangible history of the Deity,' *S.N.*, 302, *note*.

**Inconsistency**, not always blameworthy, *Ess.*, i., 276, 277.

**India**, sermon on the mutiny of 1857, *S.N.*, 147-54.

**Indiction**, a cycle of 15 years, when first used as a date, *Ath.*, i., 99, *note*.

**Indulgences**, Cardinal Fisher on, *V.M.*, i., 72: doctrine of, *ib.*, i., 97, 98, *note*, 113-5, *note*: 'takes from the Roman Catholic the fear of hell, and gives him the certainty of purgatory,' *ib.*, i., 121: *sed contra*, 'this is not so,' *ib.*, *note*: specimens of large and reckless Indulgences, *ib.*, ii., 301: 'indulgence never is absolution or pardon itself,' *Prepos.*, 346, 347.

**Infallibility**, taken for a bar to progress, as though Christianity were good for one age, not for another, *U.S.*, 2, 3: Mussus, Bishop of Bitonto, on Papal infallibility, *V.M.*, i., 82: infallibility said to be the bane of the Church, then afterwards claimed for her, *V.M.*, i., 69, *note*: 84-8, *notes*: 190-4: infallibility as amounting to omniscience, *ib.*, i., 89-93: *sed contra*, *ib.*, *notes*: impressive-

ness of, Rome 'alone of all Churches dares claim it,' *ib.*, i., 115-8: *L.G.*, 225: *Mlx.*, 229: seat of infallibility, *V.M.*, i., 123-6: infallibility not wanted, *ib.*, i., 143, 144: lost to the Church along with unity, *ib.*, i., 195-201: ii., 132-4: like unity, not altogether lost, *V.M.*, i., 202: *sed contra*, 'we cannot talk of a little unity,' *ib.*, *note*: difficulties in the working of infallibility, *Ess.*, i., 169-72: 'there are gifts too large and too fearful to be handled freely,' *Diff.*, ii., 342: early Church virtually infallible, *D.A.*, 11: presumable on hypothesis of development, *Dev.*, 78-80: 'the very idea of revelation implies a present informant, and that an infallible one,' *Dev.*, 87, 88: especially in an intellectual age, *Dev.*, 89: *Diff.*, ii., 322, 323: infallible utterance of Pope, 'not a transaction that can be done in his travelling dress, etc.,' *H.S.*, ii., 340, *note*: Tractarians took the Anglican Prayer Book as practically infallible, *Diff.*, i., 132-5: its work in curbing human intellect as that intellect historically is, *Apo.*, 245, 246: what this power claims, *Apo.*, 249, 250: every act of Infallibility brought out 'by operation of the Reason, and provokes a reaction of Reason,' *Apo.*, 252: 'cannot act outside of a definite circle,' *Apo.*, 253, 254: the *pomæria* of infallibility, like British waters, prohibition herein is rather disciplinary, and temporary, may be mistaken, but usually proves to have been mainly in the right, *Apo.*, 257, 258: 'the whole body of Christian people cannot be wrong,' *S.N.*, 77: papal, declared no article of faith by English and Irish bishops in 1826, yet

steadily held by the Holy See, *Diff.*, ii., 187-94: a known point of controversy, *ib.*, 353-5: instances of papal action into which infallibility does not enter, *Diff.*, ii., 257: conditions limiting infallibility, *Diff.*, ii., 325, 326, 329-32: infallibility not inspiration, no direct suggestion of divine truth, but simply *assistentia*, i.e. an external guardianship keeping off from error, *V.M.*, i., 310, *note*: *Diff.*, ii., 327, 328, — hence, Molina says, 'definitions are more or less perspicuous,' and need 'investigation and diligence,' *Diff.*, ii., 307, 308: *contra*, *Ess.*, i., 159: *obiter dicta* not infallible, *Diff.*, ii., 329, nor the reasons given for the definition, *ib.*, 326: cautious use of papal infallibility, *Apo.*, 267, 268: Bishop Fessler's statement that only the last sentences of the *Unam sanctam* are infallible, *Diff.*, ii., 326, 376, 377: Chillingworth's confusion of infallibility with certitude, *G.A.*, 224-7, 493, 494: *V.M.*, i., 122, *note*: *Dev.*, 81.

**Inference**, not a felt reality, *P.S.*, iv., 231: always conditional, *G.A.*, 1, 2, 12: expressed by a conclusion, *ib.*, 3: we may infer what we do not understand, *ib.*, 8: akin to notional apprehension, *ib.*, 12: mostly engaged on notional propositions, hence notional assent seems like inference, *ib.*, 39: inverse relation between inference and assent, *ib.*, 40, 41: inference not the measure of assent, *G.A.*, 160-81: the terms 'inference' and 'logic' used here indiscriminately, *G.A.*, 264: formal inference (formal logic), what it does and what it cannot do, *G.A.*, 262-87: reasoning ordinarily presents itself as a simple act, not



as a process, *G.A.*, 259, 260, 330: 'natural inference' from things to things, not from propositions to propositions, *G.A.*, 330, 331: *e.g.*, the weather-wisdom of a peasant, the *diagnosis* of a physician or of a lawyer, *ib.*, 332: natural inference sometimes amounts to genius, Newton, Napoleon, calculating boys, *ib.*, 333, 334: [Natural Inference differs from the Illative Sense as the direct from the reflex, Ward, *Life*, II., 260, 261]: genuine reasoning not an instrumental art, *G.A.*, 338: each genius has its own subject-matter, *ib.*, 339-41: put into formal propositions, the proofs on which we are bound to look for certainty in concrete matter fail to satisfy the requisitions of science, *G.A.*, 412.

**Intellectualism**, rule of intellect rather than of Conscience, *P.S.*, i., 223, 224: a fruit of the fall, not found in paradise or in heaven, *ib.*, v., 112: inventions only of use in remedying the effects of the fall, *ib.*, v., 113: Scripture silent on intellectual excellence, *U.S.*, 56: what is and is not rationalism (intellectualism), *Ess.*, i., 31-8: the religion that comes of intellectualism, philosophical religion, *Idea*, 190-3, 202: exemplified in Julian, commended by Shaftesbury, *ib.*, 194-200: where vice is said to have lost half its evil by losing all its grossness, *ib.*, 201: tends 'to view revealed religion from an aspect of its own, to fuse and recast it, to tune it to a different key, and reset its harmonies,' *Idea*, 217, 218: partly an ignoring, partly an adulteration of theological truth, *ib.*, 219: fitness of infallible teaching for 'smiting

hard and throwing back the immense energy of the aggressive, capricious, untrustworthy intellect,' *Apo.*, 245, 246: intellect so characterized, not 'when correctly exercised,' but considered 'actually and historically,' *Apo.*, 243: *P.S.*, v., 114: originality of thought not true if it leads away from God, *M.D.*, 521: intellectual pleasures, *G.A.*, 205-8: obedience of intellect, *L.G.*, 203, 204: *G.A.*, 191: *S.N.*, 11, 12.

**Inquisition**, Spanish, 'an expression of that very Church-and-King spirit which has prevailed in these islands,' *Idea*, 215, 216: doings of, *Prepos.*, 210-2, 222.

**Instinct**, 'a force which spontaneously impels us, not only to bodily movements, but also to mental acts,' *G.A.*, 62: our assent to the existence of a world external to ourselves 'founded on an instinct,' *G.A.*, 61-3.

**Ireland**, early Irish Church, *Idea*, 15-7: *H.S.*, iii., 125-7, 265, 266: devastated by Danes, *ib.*, 266, 270: Brian Boromhe defeats Danes at Clontarf, *ib.*, 272-4: as Alfred in England, so Brian failed to restore what had been, *ib.*, 277: bull of Adrian IV., reasons for, *ib.*, 261-5, 287, 307, 308: ancient University of Dublin, *H.S.*, iii., 207-12: coming prosperity of Ireland, like Corinth on the highway of commerce, *ib.*, iii., 483, 484: strong Catholicism of Irish cities, *ib.*, 484, 485: special aptitude of the Irish mind for science, *ib.*, 485, 486: 'Irish people worn down by oppression, not allowed to be joyous, not allowed to be natural,' *Diff.*, i., 306: 'cannot distinguish between their love of Ireland and their love of re-

ligion,' *Diff.*, ii., 185, 186: 'one John of Tuam,' *Diff.*, ii., 211.

**Irish University**, *H.S.*, iii., 1, 2, 17, 31, 32, 47, 48, 50-3, 65-70, 146, 177, 178, 212, 251: ultimate success certain, even though it seem to fail: decision of the Holy See, *ib.*, 148, 149: *Idea*, 12, 13, 266: 'hopes in which I may have been too sanguine,' *Idea*, 239: 'enough for me if I do so much as merely begin what others may more hopefully continue,' *Idea*, 267, 506, 519: Ireland the proper seat of a Catholic University, *Idea*, 483: Irish University Bill of 1873, *Diff.*, ii., 181-3.

**Irvingites**, *L.G.*, 390-5.

**Jacob**, character of, *P.S.*, v., 75-82: *H.S.*, ii., 370: Jacob, Moses, David, three shepherd types of Christ, *P.S.*, viii., 236-41.

**Jansenism**, history of, *Diff.*, i., 321-8: Jansenius set up to correct the Church by aid of St. Augustine, *Diff.*, i., 158, 159.

**Jerome**, St., 'were he not a saint, there are words and ideas in his writings from which I should shrink,' *H.S.*, ii., 173: letter to Demetrias, *ib.*, 174-8: 'so dead to the world that he can imitate the point and wit of its writers without scandal,' *H.S.*, ii., 285: 'only too fond of the Cicero and Horace, whom he put aside,—a literary Father *par excellence*,' *ib.*, 450.

**Jerusalem**, topography of, site of Holy Sepulchre, line of north wall, *Mir.*, 302-26: Church, called the Martyry, built by Constantine on the site of the Holy Sepulchre, *Ath.*, i., 92: failure of Julian to rebuild the Temple, *Mir.*, 334-7: taken by Sultan Malek Shah, recovered by Crusaders, *H.S.*, i.,

96, 102: Jerusalem Bishopric, *S.D.*, 335, *note*: *L.G.*, 400, 401: *Diff.*, i., 10, 11: *Apo.*, 141-6: 'demolished the sacredness of diocesan rights,' *Apo.*, 149.

**Jesuits**, their 'economy,' in the matter of the Chinese Rites, parallel of St. Gregory Thaumaturgus, *V.M.*, i., *pref.*, pp. lxxvi.-lxxix.: their season over, according to La Mennais, *Ess.*, i., 157: their obedience, *Dev.*, 399: 'school and pattern of discretion, practical sense, and wise government,' *H.S.*, ii., 369, 370: SS. Ignatius, Dominic, Benedict, are as Practical Sense, Science, Poetry, or again as Jacob, Isaac, Abraham, *ib.*, ii., 366-70: *O.S.*, 220, 221, 228, 229: splendid organization, can afford, it is said, to crush individualities, *H.S.*, iii., 71: the first six Jesuits, *Mix.*, 243: fictions concerning, *Prepos.*, 17: Blanco White on, *ib.*, 18, 19, 404-6: Steinitz's revelations, a disappointment, *Prepos.*, 176: article on *The Revival of Jesuitism*, in *British Critic* for 1839, of which, as Editor, 'I did not like the tone,' *Apo.*, 60.

**Jews**, importance of their law to Christians, *P.S.*, i., 85: the law observed in the early Church, *ib.*, ii., 70, 71, 76: many present-day Christians exactly in the state of the Jews, *P.S.*, vi., 182-7: they equate Christian with Jewish rites, *ib.*, vi., 183: repudiate inward justification, *ib.*, vi., 184: take to themselves what St. Paul says of the unregenerate Jew, *ib.*, vi., 186: despair of the gift of purity, *ib.*, vi., 187: 'we act as they did,' *ib.*, viii., 85, 86: Jewish ordinances, 'tokens not of the presence of

grace, but of its absence,' *Jfc.*, 283-5: Jews took their law not as a means but as the end, *ib.*, 312, 313: parallel of the Anglican Church with the Jewish, *V.M.*, i., 336-44: prosperity and influence of Jews in third and fourth centuries, *Arl.*, 10-2: Judaism a source of Arianism, *ib.*, 18-23: real peculiarity of Judaism, *S.D.*, 97-100: Christian Church a continuation of the Jewish: doctrine of the remnant, *S.D.*, 192-6: *S.N.*, 253: *G.A.*, 437-9: Judaism local because imperfect, *Mix.*, 247: prayer for conversion of, *M.D.*, 255, 256: God's judgments on, *S.N.*, 214-9: Judaism, a tragic chorus, *V.V.*, 192-4: theism the life of the Jews, their country the classic home of religion, as Greece of intellect, and Rome of political sagacity, *G.A.*, 432, 433: their final overthrow at the very epoch in which they were looking for a Deliverer, *ib.*, 433-5: their punishment, as we witness it, described by anticipation in the book of Deuteronomy, *ib.*, 435, 436: Judaism supplanted by Christianity [as Esau by Jacob], promises made to the former fulfilled in the latter, *G.A.*, 437-9: 'Christianity clears up the mystery that hangs over Judaism, accounting for the punishment of the people by specifying their heinous sin,' *G.A.*, 438: Jews had faith without the promise, *i.e.*, were without regeneration and the indwelling of the Holy Ghost: 'I am not speaking of this or that highly-favoured saint, but of the people;' they 'were aided by God's grace, but they were not inhabited by it,' *P.S.*, ii., 220-3: iii., 263-70: iv., 170, 171: vi., 179-82: *V.M.*, ii.,

145, 146, 149, 150, 161, 163-8, with *note* (added in 1877), to pp. 166, 167.

**John the Evangelist**, St., the saint of the young, the middle-aged, the old, *S.N.*, 186.

**Joseph**, St., his death, *M.D.*, 414-6: saint of home: type of rest, repose, peace, *S.N.*, 204: devotion to him of late date, *Diff.*, ii., 30, 31.

**Journalist**, *omnia novit*, *Idea*, pref., pp. xx.-xxii.

**Judgment Day**, expectation of, *P.S.*, vi., 236 sq.: *H.S.*, ii., 434-9: *S.N.*, 225-7: ever near, because the course of the world runs along the brink of it, *P.S.*, vi., 241: no souls in heaven till then, *ib.*, iii., 372-83: *sed contra*, *U.S.*, 326: till then, sin not fully forgiven, *ib.*, iv., 129: *V.M.*, i., 119: waiting for Christ, *P.S.*, vi., 234 sq.: *O.S.*, 31 sq.: rash prophecies, *S.N.*, 224, 228: will come when the Church is at the last gasp, *S.N.*, 231: 'only mortal sins at the last judgment,' *ib.*, 305: all in memory, all in judgment, *V.V.*, 85: particular judgment, *V.V.*, 342, 351, 352, 358-60, 366.

**Justice**, a primary notion, not resolvable into solicitude for the general good, *U.S.*, 106, 108: virtue of, *S.N.*, 168-70: forgiveness of injuries, *ib.*, 178-82: pleas for standing off from the author of an injury; 'can you pray that you may meet him and love him in heaven?' *ib.*, 245, 246, 284: retributive justice must be admitted at least in God, *G.A.*, 420, 421.

**Justification**, certainty of, not accorded to us, *P.S.*, v., 219, 220: 'no such person as a justified sinner,' *ib.*, v., 190: faith, title to justification, but baptism gives possession, *ib.*, vi., 168: inward, not merely

outward, *ib.*, vi., 184 : faith disjoined from justification, *ib.*, vi., 172, 174-6, but never finally, *ib.*, vi., 164, 170, 171 : David had faith, not justification, *ib.*, vi., 181, 182 : justification inward renewal, obedience for disobedience, *Jfc.*, 32-6 : unscriptural separation of justification from 'renewal' (sanctification), or of deliverance from guilt from deliverance from sin, *Jfc.*, 39-41, 117 : the two are substantially one, *ib.*, 63 : distinct in the order of ideas only, *ib.*, 63-72 : justification takes our shame away, *Jfc.*, 75, 76, 157, 158 : God's word effects what it announces, an act external continued to an act within us, acceptance leading to acceptableness, imputation to participation, *Jfc.*, 81, 85, 98 : so a Sacrament is a visible sign of inward grace, both sign and grace being included in the Sacrament : excellence of the justified state, *Jfc.*, 93, 94 : justification active and passive, the two inseparable, *Jfc.*, 95-100 : Adam's sin both imputed and imparted to us, so is Christ's righteousness, *Jfc.*, 105, 106 : 'neither Protestant nor Romanist ought to refuse to admit, and in admitting to agree with each other, that the presence of the Holy Ghost shed abroad in our hearts, the Author both of faith and renewal, this is really that which makes us righteous, and that our righteousness is the possession of that presence,' *Jfc.*, pref., p. xii. : 137-54, 352, 353 : glory and power of that presence, *Jfc.*, 160-9 : justification 'the setting up of the Cross within us,' 'it draws blood,' *Jfc.*, 173-8 : righteousness in us rather adherent than inherent, *Jfc.*, 187 : 'the glorious Shekinah of the Word

Incarnate,' *Jfc.*, 190, 191 : Jewish righteousness superseded, *ib.*, 194-201 : 'there was but One Atonement, there are ten thousand justifications : God the Son atoned, God the Holy Ghost justifies,' *Jfc.*, 205, 206 : right understanding of justification by faith, *Jfc.*, 214, 215,—of justification by faith only, *ib.*, 223 sq. : justification by faith may be taken to mean merely that grace is a free gift, *Jfc.*, 246-51 : by faith only, not to the exclusion of baptism, *ib.*, 226, 227 : justification by faith not before but after baptism, *ib.*, 237-43 : by faith only in one sense, by works in another, *ib.*, 275, 276 : 'justification comes *through* the Sacraments, is received *by* faith, *consists* in God's inward presence, and is *lived* by obedience,' *Jfc.*, 278 : justification by faith a principle, not a rule of conduct, *ib.*, 333-5 : 'formal cause,' meaning of the term, *ib.*, 343, 344 : four views of the formal cause of justification, *Jfc.*, 346-8 : essence and effect of justification according to the Roman view, *Jfc.*, 349, 350 : the Holy Ghost the formal cause of justification, according to Petavius, *ib.*, pref., p. xii., 352, 353 : one only form of justification, yet there may be many improper forms, *ib.*, pref., pp. x.-xii. : 350-4 : whether the righteousness which God puts into us needs to be further eked out by His mercy in Christ, *Jfc.*, 354-7, 366-8 : Bucer's opinion, the common doctrine of the Church of England, *ib.*, 372, 374 : 'with the Roman divines I would consider justification as an inward gift, yet with the Protestant, as not a mere quality of the mind,' *Jfc.*, 389 : 'we are justified by Christ alone, in that He has purchased



the gift; by faith alone, in that faith asks for it; by baptism alone, for baptism conveys it; and by newness of heart alone, for newness of heart is the *sine qua non* life of it,' *V.M.*, ii., 283: 'we know nothing of justification except as wrought through Christ's mystical Body,' *Ess.*, i., 367: Evangelical views of justification, *L.G.*, 137-45, 149-54: justification by a powerful act of charity, *Mix.*, 80: *Essay on Justification* (A.D. 1837), purpose of, *Apo.*, 72: 'justification by faith accounted (by Evangelicals) to be the one cardinal point of the Gospel,' a position 'utterly unevangelical,' involving unhealthy self-contemplation, *P.S.*, ii., 164-73: v., 181-4.

**Keble**, drift of the *Christian Year* at first unperceived, then reprobated, *Ess.*, i., 225, 226: his *Lyra Innocentium* the *Christian Year* for 1846, *ib.*, ii., 422 sq.: allusions in the *Christian Year* to the then state of the Church of England, *ib.*, ii., 428-30: no such allusions in *Lyra Innocentium*, *ib.*, ii., 430: his deep, tender, loyal devotion to the Blessed Mary, *ib.*, ii., 436-40, 452, 453: made the Church of England poetical, *Ess.*, ii., 442: *Ess.*, i., 291: by happy magic made her seem what the Catholic Church was and is, *Ess.*, ii., 444, 445: his theory of poetry, *ib.*, ii., 442: effects of *Lyra Innocentium* on the rising generation, *ib.*, ii., 448-50: had small hope of Catholicizing the Church of England, *ib.*, ii., 449, 450: his *Prælectiones Academicæ*, *Idea*, 369: his sermon on National Apostasy (14 July, 1833) 'the start of the religious movement of 1833,'

*Apo.*, 35: Newman's first meeting with, *ib.*, 17, 18: the *Christian Year* (1827) brings home two main intellectual truths, *Apo.*, 18-20: regarded faith and love as giving to probability in religious matters a force which it has not in itself, *Apo.*, 19, 20: *D.A.*, 251-3: turned the tide of Liberalism at Oxford, *Apo.*, 289: quoted on the relation of Church to State, *Diff.*, ii., 199: Keble's character, *Apo.*, 289-91.

**Knowledge**, of evil, won by Adam's transgression, *P.S.*, viii., 258, 259: *ib.*, v., 112: knowledge harmful to youth, *ib.*, viii., 260: 'real knowledge may be forbidden us,' *ib.*, viii., 261: theological, not without its danger, *ib.*, viii., 264, 265: Aristotelian distinction of possessions, *liberal*, which are their own end, and *fruitful*, or *useful*, which yield revenue, *Idea*, 109: so knowledge, *liberal* and *useful* (*mechanical*, *servile*), *ib.*, 106, 111-4: there are bodily exercises liberal, and mental exercises not so, *ib.*, 107, 108: knowledge becomes science, or philosophy, when it is informed and impregnated by reason, *Idea*, 111-3, 139: *U.S.*, 290, 291: liberal education makes the gentleman, not the Christian: it is not the end of liberal knowledge to make men virtuous, *Idea*, 120, 121: *D.A.*, 270-6: brilliancy without knowledge makes ephemeral books, *Idea*, 129: knowledge, acquirement, not the same as enlargement of mind, *Idea*, 130: cases of new knowledge seeming to enlarge the mind, *Idea*, 130-3: *U.S.*, 282-6: not the mere knowledge enlarges, *Idea*, 134: *U.S.*, 287: cases of knowledge void of

philosophy, *U.S.*, 288, 289 : *Idea*, 135, 136, 151, 152, 495-9 : burden of an over-stored memory without power of generalization, *Idea*, 139-41 : smattering of knowledge, a graceful accomplishment, but not education, *Idea*, 142-4 : a University must teach particular knowledge, though its end be not particular knowledge, *Idea*, 166, 167 : useful knowledge the possession of truth as powerful, liberal knowledge the apprehension of it as beautiful, *Idea*, 217 : Jerusalem the fountain-head of religious knowledge, Athens of secular, both streams meet in Rome, *Idea*, 265 : religious knowledge, syllabus of what is desirable in an educated Catholic, *Idea*, 375-9 : knowledge natural and supernatural, distinct, incapable of collision, *Idea*, 430, 431 : the first chapter of Genesis no exception to this rule, *ib.*, 439 : popular institutions affording a barren mockery of knowledge, *Idea*, 499, 500 : knowledge of truths of faith without faith, like the knowledge that the blind have of the visible world, *Mix.*, 172-7 : ignorance the root of all littleness, *Prepos.*, 391 : to Catholics, even when they sin, revelation remains matter of knowledge, *Diff.*, i., 276-8 : Christian knowledge, four heads of, need of strictly catechetical lectures to secure them all, *S.N.*, 310, 311 : secular knowledge no sure vehicle of moral improvement, *D.A.*, 261 sq.

**Laity**, on the whole more orthodox than their bishops in the sixty years between the Councils of Nice and Constantinople : *sanciores aures plebis quam corda sacerdotum* (St. Hilary), *Arl.*, 358, note, 445, 446, 455, 457,

461, 465-8 : *Ess.*, i., 130 : *G.A.*, 486 : 'in that earliest age it was simply the living spirit of the myriads of faithful who transmitted the apostolic faith,' *H.S.*, i., 209 : what is wanted of the laity, *Prepos.*, 390, 391.

**La Mennais**, objected to the temporal establishment of religion, *Ess.*, i., 147, 148, and to the Pope's temporal power, *ib.*, 149, 154, 155 : did not recognize that rebellion is a sin, *ib.*, 157, 158 : like Jeroboam, could not wait God's time, *ib.*, 160 : history of *L'Avenir*, *ib.*, 163-78 : 'there is just that ill flavour in his doctrine as to make one tremble, lest, under disappointment, he should be led to deny the authority of religion,' *Ess.*, i., 172, 173.

**Latin**, hints how to write, *Idea*, 362-71 : Ciceronian Latin, *ib.*, 281, 282 : *H.S.*, i., 295-7 : defects of Latin as a language, *ib.*, i., 296 : Latin of Seneca, St. Ambrose, Cæsar, Cicero, Tertullian, *Idea.*, 327 : three Latin prologues to plays, *V.V.*, 375-82.

**Laud**, Archbishop, an Israelite without guile, *P.S.*, ii., 340 : no secular politician, *V.M.*, i., 13 : his failure, *D.A.*, 17, 18 : Hall's words to him, *D.A.*, 20 : Laud under patriarchal authority of King Charles, *H.S.*, iii., 415 : his disciples latitudinarians, *Diff.*, i., 391 : Laud on Tradition, very masterly, *Apo.*, 205 : his saying, 'till Rome be other than she is, we must be estranged from her,' *V.M.*, ii., 412 : *Ess.*, ii., 72 : *D.A.*, 17, 28 : *G.A.*, 361 : 'Charles is the king, Laud the prelate, Oxford the sacred city, of this principle (union of Church and State),' passed away, *D.A.*, 22, 23 : 'a prelate (if any

other) aspiring and undaunted,' *D.A.*, 26.

**Leo**, St., 'the need of the Church had been great, and one man was raised up for her deliverance (from monophysitism): it was Leo, Bishop of Rome,' *Dev.*, 306 sq.: receives the appeal of Theodore, *H.S.*, ii., 360, 361: 'the much-enduring Athanasius and the majestic Leo,' *Diff.*, i., 388: *Apo.*, 115, 116: 'down had come the Via Media under the blows of St. Leo,' *Apo.*, 114, 120: 'his teaching very like that of St. Athanasius,' *Ath.*, ii., 191.

**Liberalism** in religion, meaning 'that Scripture has no authorized interpreter, and that dogmatic statements are no part of Revelation,' professed by Blanco White, Chillingworth, Locke, Hoadley, Hampden, *Ess.*, i., 112-4: 'the anti-dogmatic principle and its developments,' *Apo.*, 48: 'formularies of the Church will ever keep it from making any serious inroads upon the clergy' of the Church of England (A.D. 1839), *Ess.*, i., 294: 'these formularies have not excluded it, still it has no stay in Anglicanism, or in any other religious communion' (1871), *ib.*, note: difficulties of latitudinarianism, *D.A.*, 126-41: (Hoadley's view) that where there is sincerity, it is no matter what we profess, *D.A.*, 129, 130: 'why should God speak unless He meant to say something? . . . unless He meant us to hear? . . . if it mattered not whether we accepted it or no?' *D.A.*, 130: liberal view of truth, *Dev.*, 357, 358: *Idea*, 28, 29: 'a rebellious stirring against miracle and mystery, against the severe and the terrible,' *Idea*, 217, 218:

*O.S.*, 33: Dr. Brownside's sermon, that different religions are simply our different modes of expressing everlasting truths, *L.G.*, 69, 70: Christianity said to be not a religion of doctrines but of principles, *ib.*, 121, 122: *Dev.*, 178 sq.; preference of intellectual excellence to moral, *Apo.*, 14: Liberalism half-way to Atheism, as Anglicanism to Rome, *Apo.*, 204: Liberals (anti-dogmatic party) drove Newman from Oxford, *Apo.*, 203, 214, 292, 293: inconsistency of liberalism in Lacordaire, *Apo.*, 285, 286: 'by Liberalism I mean the exercise of thought upon matters in which thought cannot be brought to any successful issue,' *Apo.*, 288: started at Oxford by the party of University reform, *Apo.*, 286-9: Keble brought the mental activity of Oxford round to the Anti-liberal side, *Apo.*, 289: eighteen Liberal propositions which Newman at Oxford 'earnestly denounced and abjured,' *Apo.*, 294-6: the Liberalism of 1834 or 1824, 'a theological school, dry and repulsive, not very dangerous in itself, though dangerous as opening the door to evils which it did not itself comprehend,' *Apo.*, 261, 286-9: Liberalism now very different from what it was then, now 'it is the educated lay world,' 'that deep, plausible scepticism, the development of human reason as practically exercised by the natural man,' *Apo.*, 261: 'and so ye halve the truth, for ye in heart at best are doubters,' *V.V.*, 144, 145: a perversion of 'conscience,' *Diff.*, ii., 250: the view that the liberal and the latitudinarian will come to take of the Bible, *D.A.*, 232,

233 : liberalism and truth,  
*Dev.*, 357, 358 : *L.G.*, 405.

**Liberius**, Pope, his resistance to Constantius, *Ari.*, 318, 319 : his fall, *ib.*, 319-23, 448, 449 : formulæ of Council of Sirmium, which of these it was that Liberius signed uncertain, *ib.*, 423-31 : without doubt, the third Sirmian formula, Hefele quoted, *ib.*, 334, *note* : the Roman people avoid him, *ib.*, 461 : no prejudice to the infallibility of his See, *ib.*, 464 : *H.S.*, ii., 340, *note*.

**Literature**, induces insincerity as in the Greek sophists, *P.S.*, ii., 374 : 'unreal, for it is the exhibition of thought disjoined from practice,' *ib.*, v., 42 : 'literary men are able to say strong things without offence, because no one thinks that they mean anything,' *ib.* : 'too much deference has been paid to ancient literature,' *U.S.*, 3 : literary or scientific societies which exclude religion, dangerous, *U.S.*, 72 : *D.A.*, 274, 275 : literary composition, labour of, a distress resembling bodily pain, *Idea*, pref., p. xxi. : 'Literature stands related to man as Science to Nature, it is his history,' *Idea*, 227, 228 : 'it is a contradiction in terms to attempt a sinless literature of sinful man' : 'if you would have a literature of saints, first have a nation of them,' *Idea*, 229-31 : expresses subjective truth, not things but thoughts in written language, *ib.*, 273-7 : all languages pretty much alike for purposes of Science, *Idea*, 274, 286 : not so for Literature, one Fine Art not readily translatable into another, *ib.*, 286-8 : science universal, literature personal, *ib.*, 275 : the style of a gifted mind, like the man's shadow, can belong to none but

himself, *ib.*, 276 : absurd notion that one man can do the thought, and another the style, silly attempt of an Oxford lecturer, *Idea*, 277, 278, *note* : the pomp that appears artificial is the mere habit and way of a lofty intellect, Shakespeare, Cicero, *Idea*, 280, 281 : still genius may be at fault for a while, and need to pause, *ib.*, 283-5 : absurdity of making sentences, style outrunning sense, Isocrates, Dr. Johnson, *ib.*, 282, 283 : description of a great author, *Idea*, 291-3 : a nation's literature the expression of the national character, *Idea*, 308-11 : irreversible, *ib.*, 312-4 : man's literature will savour of man, of his error and sin, *ib.*, 316, 317 : French and Italian literature not more virtuous than English, *Idea*, 314-9 : Shakespeare, 'often as he may offend against modesty, is clear of sensuality,' *Idea*, 318 : the Classics of a language written early in its history, we have well-nigh seen the end of English Classics [A.D. 1854-8], *Idea*, 320-8 : 'language has become stereotype,' *ib.*, 324-7 : 'this is not a day for great writers, but for good writing; there never was a time when men wrote so much and so well,' *Idea*, 328, 329 : individuality lacking, or supplied by novelties which offend against taste, *ib.*, 327, 329 : literary excellence of religious writing no argument of religion in the writer, *Mix.*, 157-9, 174, 176 : English literature thoroughly Protestant, *Prepos.*, 68-72 : 'the primary duty of a literary man is to have clear conceptions, and to be exact and intelligible in expressing them,' *G.A.*, 20, 21 : literature tame or striking according as apprehended no-



tionally or really, *G.A.*, 10, 78.

**Littlemore**, site and history, *H.S.*, iii., 325, 326: Newman buys ten acres there in view of a monastic house, never carried out, *Apo.*, 131: 'what was I doing at Littlemore?' unseasonable curiosity, *Apo.*, 171, 172: *Prepos.*, 120, *note*: correspondence with Bishop of Oxford thereon, *Apo.*, 173-7: thought of keeping Littlemore after resignation of St. Mary's, *Apo.*, 216, 222: Newman received there into the Church, *Apo.*, 234, 236.

**Locke**, insists on 'not entertaining any proposition with greater assurance than the proof will warrant,' *Dev.*, 327: theory unanimously rejected by Catholics, and why, *Dev.*, 328-30: *U.S.*, 184, *n.* 16, 187-93: full statement and discussion of the theory, *G.A.*, 160-81: 'his manly simplicity of mind and his out-spoken candour,' *ib.*, 162: a utilitarian in education, *Idea*, 158-60: tells us that belief, 'grounded on sufficient probabilities,' 'rises to assurance,' *G.A.*, 316.

**Locusts**, a flight of, *Call.*, 168-77.

**Logic**, here not distinguished from Inference, *G.A.*, 264: utility of Logic, *ib.*, 262, 263, 267, 268, 271, 285, 286: logic (inference) is verbal reasoning as opposed to mental, *ib.*, 263, 264: all verbal argumentation ultimately syllogistic, *G.A.*, 287, *note*: more concerned with the comparison of propositions than with the propositions themselves, *ib.*, 264: hence no logical process so perfect as that which is conducted by symbols, *ib.*, 265-7: logic turns the winding river into a navigable canal, *G.A.*, 267: business of the logician, not to

ascertain concrete facts, but to 'find and dress up middle terms,' *G.A.*, 268: 'this living scene as little a logical world as it is a poetical, cannot be attenuated into a logical formula,' *ib.*: logic starts from unproved assumptions and ends in abstractions, hence it can only conclude probabilities, 'logic does not really prove,' *G.A.*, 268-71: example of the insufficiency of logic in a disputed reading of Shakespeare, *ib.*, 275-7: 'as to Logic, its chain of conclusions hangs loose at both ends; it comes short both of felt principles and of concrete issues,' *G.A.*, 284: things are not abstractions; what logic shows concerning the *auto-anthropos* is not therefore true of Elias or Robert: mathematical approximations, 277-84: 'real method of reasoning does not supersede logical inference, but is one and the same with it,' *G.A.*, 292: and like it is conditional, *ib.*, 293: 'Laputa the land of logicians,' explanation of the saying, *G.A.*, 302, 303: genuine reasoning not an instrumental art, *G.A.*, 338: truth and certainty in the concrete have to be attained by means of proofs which, set forth according to formal logic, would be judged inadequate by that science, *G.A.*, 412: 'why am I to begin with unclothing my mind of that large outfit of existing thoughts, principles, likings, desires, and hopes, which make me what I am?' 'I do not want to be converted by a smart syllogism,' *G.A.*, 424, 425: *D.A.*, 294: *Apo.*, 169: *U.S.*, 63: 'the Arians went ahead with logic, and so lost the truth,' *Diff.*, ii., 81, 82: *Ari.*, 29-35: *Ath.*, ii., 44.

**Love** and likeness, living with one we love we become like him, the reverse with one we dislike, *M.D.*, 45, 46: love for family and friends not less but greater in the Christian, *ib.*, 287, 288, 311: energy characteristic of the love of the penitent, *S.N.*, 2, 3: five consecutive loves away from love of God, *S.N.*, 125: to love, 'first learn thee how to hate,' *V.V.*, 64: 'I would not give much for that love which is never extravagant,' *Diff.*, ii., 80.

**Lucian** the martyr 'may almost be considered the author of Arianism,' *Arl.*, 6-8: Arius calls Eusebius 'fellow-Lucianist,' *ib.*, 213: Creed attributed to Lucian, *Ath.*, i., 96, *note*, 97: edited the Septuagint, *Dev.*, 286: *Arl.*, 6, *note*.

**Luther**, justification by faith according to, popular sketch, *Jfc.*, 3-7: a fiduciary apprehension of gospel mercy, *ib.*, 8: even without love, *ib.*, 9, 10, 21, 22: something indefinable, *ib.*, 11-5: but a doctrine apt to convert sinners, *ib.*, 18: extirpates all notions of human merit, and gives peace to the conscience, Christ having obeyed the law instead of us, and we apprehending Christ, *ib.*, 23-9: what Saints and Martyrs have held in opposition to Luther, *Jfc.*, 32-4: Lutheranism a private, arbitrary, unscriptural system of unreal righteousness and real corruption, *ib.*, 56, 57: involving a declaration of what neither has been, is, nor ever will be, *ib.*, 78: a wresting of Scripture, *Jfc.*, 117, 118: a system of words without ideas, is what it makes justification to be, a shadow, *ib.*, 115, 179-82: Luther and St. Augustine contrasted, *Jfc.*, 58, 59: no act of God, no act

of Christ done centuries ago, can be justification in us, *ib.*, 133, 134, 363: Lutheran faith cannot exist; and if it could, would not justify, *Jfc.*, 256, 257, 262, 263: an abstraction in actual existence, no reality, all surface, *ib.*, 264, 265: Lutherans do not depend on Scripture, but on their inward experience, *Jfc.*, 292, 293: summary of Luther's work; for outward signs of grace he substituted inward, *ib.*, 340, 341: indirectly renounced the extravagant parts, otherwise the distinctive parts, of his doctrine at the end of his life, *Jfc.*, 60, *note*: history of Lutheranism, *Dev.*, 192, 193, 198.

**Lying**, many take to be inevitable at times, *P.S.*, iv., 7: *Apo.*, 349: Jeremy Taylor, Milton, Paley, Johnson distinctly say that it is allowable under extraordinary circumstances, *Apo.*, 274, 275: in such cases St. Alfonso allows of equivocation, Newman does not, *Apo.*, 273, 279, 350, 356, 360: what is the definition of a lie? *ib.*, 276: Catechism of the Council of Trent on lying, *ib.*, 279-82: casuistry for the Confessor, not for the Preacher, *Apo.*, 278: no evidence of the casuist's own practice: he is lax for the sake of others, not of himself, *Apo.*, 276, 278, 359: untruth material or formal, *Apo.*, 356: to tell a material untruth to an impertinent questioner, 'I considerate some leave recognized by society,' *Apo.*, 359, 361, 362: what Johnson would have done, *ib.*, 361.

**Magdalen**, Mary, her conversion, *Mix.*, 75-9: *S.N.*, 5.

**Man**, 'not a reasoning animal; he is a seeing, feeling, contem-

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**Mystery**, deepened by revelation, *P.S.*, i., 205-11: mysteries make heroes, *ib.*, ii., 207-16: our own being a mystery, *ib.*, iv., 283-7: dreams a mystery, *ib.*, iv., 288, 290: mystery indescribable in words, *ib.*, iv., 286, 291: use of mysteries, *ib.*, iv., 292, 293: mysteries distasteful to secular minds, dear to Christians, *Arl.*, 272, 273: *Ath.*, ii., 44: Mystery in contrast with Manifestation, *Ess.*, i., 40-8, 70: Mysteries of Nature (about the being of a God) and of Grace (about the teaching of the Church), *Mix.*, 260-83: mystery of God having no beginning, *ib.*, 265; of His having passed an eternity by Himself, *ib.*, 266, 267, 287-9; of His determining to pass a second eternity with creation, *ib.*, 269, 270, 289, 290; of His creating a lifeless world, *ib.*, 271, 272; mystery of the brute creation, *Mix.*, 272, 273; of man, *ib.*, 274: Catholic mysteries, *ib.*, 265-8, 275: 'if I must submit my reason to mysteries, it does not much matter whether it is a mystery more or a mystery less,' *Mix.*, 274: 'I would not believe in a God who had no mysteries,' *S.N.*, 282, 297, 298, *notes*: *P.S.*, vi., 333, 334: creation 'passes the line, and other mysteries are but

its continuation,' *S.N.*, 306: 'theology is ever running into mysteries;' where it stops, 'logic blunders on,' as 'the Arians went ahead with logic, and so lost the truth,' *Diff.*, ii., 81, 82: 'we can assent to a mystery,' i.e. to 'a statement uniting incompatible notions,'—nonsense not a mystery, *G.A.*, 46: our notions in such cases incompatible because inadequate, *ib.*, 46, 47, 51: hence the inconceivable (to us) is not necessarily the impossible, *ib.*, 51: 'Arians did not admit into their theology the notion of mystery,' *Ath.*, ii., 44: a mystery is couched in propositions, understood apart, but not in their combination, *Idea*, 462-4.

**Name**, the Holy, 'not left at large in the world, but lodged in a secure dwelling-place,' once in Shiloh and Jerusalem, now in the Church, *P.S.*, vi., 200-2: vii., 236, 237: contrasted with the name of Alexander, Napoleon's reflections, *O.S.*, 43-5: *G.A.*, 490, 491: 'the whole Catholic system bound up in it,' *S.N.*, 54-6.

**Nation and State**, Nation (or People) and State, different aspects of same thing, *P.S.*, iii., 221: *D.A.*, 311: the State, or Standing, the settlement of the People by mutual arrangements, *D.A.*, 312, 317: the Government, the living guardian of the laws, *D.A.*, 312, 317: the Constitution, 'the expedient by which the State is kept *in statu* and its ruler is ruled,' *D.A.*, 314: the Constitution not a mere code of laws, but a body of national traditions and sentiments, *D.A.*, 314-6: 'the seat of power is the Government, the seat of liberty is the Constitution,' *D.A.*, 318: every

State has some Constitution, *D.A.*, 318-20: four constitutional arrangements, co-ordination (Church and State), subordination (feudal system), delegation (Roman dictatorship), participation (the People having a concurrent part in everything that is done), *D.A.*, 320-3: participation the English method, *D.A.*, 341, 342: State implies power and liberty, two antagonistic principles, one making for centralization, the other for self-government, *D.A.*, 325: to be a State at all, the People must give up something: they cannot give up everything, *ib.*, 325: national character seems to wed men to earth, *S.D.*, 83, 84: barbarous States live in a common imagination, and are destroyed from without: civilized, in some common object of sense, and are destroyed from within, *H.S.*, i., 162, 170-4, 207, 208: despotisms require great monarchs, constitutions jog on without them, *H.S.*, iii., 70: every great people has a character of its own, *Idea*, 308, 309: nationality in the Catholic Church, *Diff.*, i., 303-6: *ib.*, ii., 185, 186: nations made up of separate immortal souls, *P.S.*, iv., 81-3: sin of nations, the sin of individuals, *ib.*, iv., 96, 97: 'the State ought to have a conscience,' but cannot have half-a-dozen, *Diff.*, ii., 267.

**Nature, or the Universe**, declares the glory and beauty of God's eternal excellence, *P.S.*, iv., 209-13: *Mix.*, 295-7, 314: image of better things to come, *P.S.*, iv., 223, 224: 'does not every star in the sky speak of God?' *P.S.*, vi., 308: beauty and kindliness of Nature as the kindliness and beauty of



Woman, *V.V.*, 33-7: right use of her gifts, *S.D.*, 124: *P.S.*, vi., 308, 309.

**Nature as distinguished from Grace**, the natural in itself good, sinful by an evil principle in us which perverts it, *P.S.*, vii., 43: *S.D.*, 105: 'no natural feeling or act is in itself sinful,' *Idea*, 510: field of natural knowledge, 'true, because knowledge, and innocent, because true,' *Idea*, 510: 'what is in itself innocent may not be innocent to this person, or in that mode,' *Idea*, 510: *Mix.*, 149: unnatural or supernatural? *L.G.*, 195-8: nature may counterfeit grace, *Mix.*, 151-60: not hastily to be assumed that this or that man's virtue comes merely from nature, *Mix.*, 188, 189: nature in the Christian intensified for good, *M.D.*, 287, 288, 311: 'pride is dependence on nature without grace, thinking the supernatural impossible,' *S.N.*, 31, 32: 'nature ages, we must go to something higher, grace the only principle of immortality,' *S.N.*, 37, 38: 'all Nature tends to sin (not in itself),' *S.N.*, 78, 79: the savageness of that human nature in which we all share, and which even Christ himself bore, *S.N.*, 147-54: common delusion that what we do by nature is sufficient for salvation, *S.N.*, 191, 192, 322, 324.

**Natural Religion**, the religious belief of pious men in the heathen world, not traced out by unaided reason, *U.S.*, 17, 18: *G.A.*, 404: built up by Conscience, *U.S.*, 18, 19: *G.A.*, 105-18, 389-91: a knowledge of God attainable rather than attained, *U.S.*, 21: defects of, *ib.*, 22-4: com-

pleted and supplemented by Christianity, *ib.*, 24: *G.A.*, 388, 487: anticipates and desires the giving of a revelation, *G.A.*, 404, 405, 423: based upon sin, recognizes the disease, but cannot find the remedy, *ib.*, 487.

**Natural Theology**, gets rid of conscience and the dark side of religion, *P.S.*, i., 317-9: of small use, *O.S.*, 74: 'whereas the word "Natural" properly comprehends man and society,' Natural Theology is distinct from Physical Theology, which remarks upon 'the physical world viewed religiously,' *Idea*, 61, 449, note: [which distinction is not observed in the two previous citations].

**Neologism** (Eclecticism), its founder Ammonius, his career, *Ari.*, 101, 102: keeping the form, while it destroys the spirit of Christianity, *ib.*, 103: denies the mission and inspiration of the prophets, *ib.*, 103, 104: rationalizes miracles, *ib.*, 104, 105: has the chief features of modern liberalism, *ib.*, 106: points of difference from Arianism, *ib.*, 109-11: points of contact, *ib.*, 111-5.

**Nestorianism**, its growth, *Dev.*, 284-97: 'flourishing, imposing communions,' may be heretical, *Diff.*, i., 345-7.

**Newman**, John Henry, early boyhood, *Apo.*, 1-3: erasures in his *Grades*, *Apo.*, 120, 121: 'was any boyhood so impious as some years of mine? did I not dare Thee to do Thy worst? ah, how I struggled to get free from Thee?' *M.D.*, 552: *V.V.*, 301: conversion at the age of fifteen, *Apo.*, 2, 4: 'from the age of fifteen, dogma has been the fundamental principle of my religion: religion, as a mere sentiment, is to me a dream and a

mockery,' *Apo.*, 4, 49: early influences, Thomas Scott, Law's *Serious Call*, Joseph Milner's *Church History*, Newton *On the Prophecies*, Butler's *Analogy*, Hawkins, Whately, *Apo.*, 5-15: learnt to realize the Holy Trinity, heaven and hell, the city of God and the powers of darkness, eternal punishment, baptismal regeneration, tradition, the Apostolical succession, the Church, *Apo.*, 5-12: took Orders in 1824, 'never can forget the day when I bound myself to the ministry of God in that old church of St. Frideswide,' *Apo.*, 8: *Diff.*, i., 81, 82: *Ess.*, ii., 84: Fellow of Oriel in 1822, 'brought under the Shadow of our Lady,' *S.N.*, 102: acquaintance with Keble, *Apo.*, 17, 18: Vicar of St. Mary's in 1828, 'I came out of my shell, remained out till 1841,' *Apo.*, 16: drifting in the direction of the Liberalism of the day in 1827, *Apo.*, 14, 382: his ideas of Angels, *Apo.*, 2, 28, 29: Newman and Arnold, *Apo.*, 33, 34: *Diff.*, i., 40: voyage to Mediterranean in 1832-3, illness in Sicily, 'I have a work to do in England,' *Apo.*, 32-5: period of exuberant and joyous energy, *Apo.*, 43: 'out of my own head I had begun the Tracts,' *Apo.*, 40, 41: writes for the *Record*, *ib.*, 42, 43: his loyalty to his bishop, *Apo.*, 50, 51: tenacity of Articles of Creed once learnt, *Apo.*, 49-52: *D.A.*, 200: *Dev.*, 200, 201: *Call.*, 291: position in 1833,—a. dogmatic religion, as opposed to liberalism; β. Church, Sacraments, Episcopacy; γ. the Roman Antichrist, *Apo.*, 48-55: his high Toryism, *H.S.*, i., 340: iii., 415: unconscious forecast of his own future, *P.S.*, iv.,

304-6: vii., 116, 117: viii., 195: *U.S.*, 96, 97, 301, 302: principles that he opposed, *Apo.*, 294-6: his then view of the Church of Rome, *Apo.*, 52-5: his confidence in the Fathers as supports to the Church of England, *Library of the Fathers*, *Apo.*, 57: development of his thought, *Idea*, 4: 'have never taken pleasure in seeming able to move a party,' had not the dignity necessary for a leader, easy-going, *V.M.*, ii., 424: *H.S.*, iii., 238: *Apo.*, 58-60, 128: should have liked to have been a gardener in some great family, *H.S.*, iii., 63: Keble puts the Breviary in his way, *Apo.*, 74, 75: his Sermons more practical than doctrinal, *V.M.*, ii., 418: *Apo.*, 313: services at St. Mary's, story of the mixed chalice, *V.M.*, ii., 419: his sentence (in 1836) on any Church that should allow the denial of baptismal regeneration, *Ess.*, i., 127, note: *Prophetical Office of the Church of England*, exponent of the *Via Media* (A.D. 1834-7), *V.M.*, i., 1-355: pref., i.-xxxv.: *Apo.*, 64-71: controversy between the book theology of Anglicanism (*Via Media*) and the popular religion of Rome (Roman corruption), *Apo.*, 105, 106: Anglicanism stood on Antiquity, Rome on Catholicity, *Apo.*, 106-8: *Ess.*, ii., 367: *D.A.*, 5, 8: his view of Church unity, a cluster of independent dioceses, as so many crystals, *Apo.*, 107: *Home Thoughts Abroad*, a strong statement of the argument for Rome, *Apo.*, 108-11: *D.A.*, pref., v., 1-43: 'in the spring of 1839 my position in the Anglican Church was at its height,' *Apo.*, 93: shown in an Article in the *British Critic* on *The State of*

*Religious Parties, Ess.*, i., 263-308: *Apo.*, 95-104: 'contains my last words as an Anglican to Anglicans,' *Apo.*, 94: the coming of the ghost, 'Rome will be found right after all,' October, 1839, *Apo.*, 118: 'I saw my face, and I was a Monophysite,' *Apo.*, 114, 115: 'what was the use of turning devil's advocate against the much-enduring Athanasius and the majestic Leo? be my soul with the Saints,' *Diff.*, i., 394-6: *Apo.*, 115, 116: *securus judicat orbis terrarum*, *Apo.*, 116, 117: *Ess.*, ii., 35: previous notion that his mind had not found ultimate rest, *Lead, kindly light*, *Apo.*, 119: *V.V.*, 156, 187: like Samuel, lay down to sleep again, *Apo.*, 120: *Ess.*, ii., 40-3, *notes*: of the three principles, Dogma, Sacraments, anti-Romanism, two were better in Rome, the third remained; 'I was very nearly a pure Protestant,' *Apo.*, 120: still dwelling (1839-41) on practical abuses and excesses of Rome, while hoping for ultimate union of Rome and England, *Apo.*, 121-3: dislike of O'Connell, *Apo.*, 123, 125: rude to George Spencer, *Apo.*, 124, 125: 'some savage and ungrateful words against the controversialists of Rome,' *Ess.*, ii., 71, 72: *Apo.*, 126, 127: went to Littlemore in 1840, *Apo.*, 130, 131: writes to Keble about giving up St. Mary's, *Apo.*, 132-6: history of Tract 90 (1841), *Apo.*, 78-91, 129, 130: *Diff.*, ii., 13, 14: the storm, the Heads, the Bishops, Tracts stopped, the 'understanding,' *Apo.*, 90, 137, 138: *V.M.*, ii., 362, 397, 398: the 'understanding' violated by Bishops' Charges, *Apo.*, 90, 139, 140: the ghost a second time (1841), *Apo.*,

139: Jerusalem bishopric, protest against: 'it brought me on to the beginning of the end,' *Apo.*, 141-7: hints of change, *Ess.*, ii., 365-74: *Apo.*, 162: profession of loyalty to the Church of England as represented by the Bishop of Oxford (March 29, 1841), *V.M.*, ii., 416 (with *note*), 417: 'from the end of 1841, I was on my death-bed, as regards my membership with the Anglican Church, though at the time I became aware of it only by degrees,' *Apo.*, 147: Oakley's view, that the 39 Articles allowed of 'all Roman doctrine,' 'I never took this view,' *Apo.*, 78, 79, 396, 397: view of duty from end of 1841 to resignation of St. Mary's in autumn of 1843, *Apo.*, 148: leaves the Via Media for a lower level, 'we were Samaria,' the Four Sermons, *Apo.*, 152-6: *S.D.*, 308-91: the new Movement Party, Oakley, Ward, an embarrassment to Newman, *Apo.*, 163, 164, 165, 168, 169, 170, 171: 'I had a secret longing love of Rome and a true devotion to the Blessed Virgin,' *Apo.*, 165: 'not from the time that I was first unsettled did I ever attempt to gain any one over to my Romanizing opinions,' *Apo.*, 166, 168, 217: 'desired for the Anglican Church a fuller ceremonial and ritual,' *Apo.*, 166: 'had a great dislike of paper logic: all the logic in the world would not have made me move faster,' *Apo.*, 169: *G.A.*, 424, 425: *D.A.*, 294: vulgar curiosity about Littlemore, letter of explanation to the Bishop of Oxford, *Apo.*, 171-7: alleged advice to a clergyman to retain his Anglican living after reception into the Catholic Church,

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I resolved to be received,' **Apo.**, 228, 234: received (8 October, 1845), by the Passionist Father Dominic, **Apo.**, 234, 235: 'the parting of friends,' **S.D.**, 409: apologia for his conversion, **Ess.**, ii., 426, 427: last words thereupon, **Dev.**, 445: left Oxford (23 February, 1846), **Apo.**, 236, 237: **H.S.**, iii., 31: **L.G.**, 353-5: the black willow-leaves, **L.G.**, 374, 375: the snapdragon, **Apo.**, 237: **V.V.**, 21-3: 'Trinity so dear to me,' 'Trinity had never been unkind to me,' returns as Honorary Fellow of Trinity, **Apo.**, 237, 390, 391: 'a man who has been obliged for so many years to think aloud,' 'who has been so long before the eyes of the world,' 'who has loved honesty better than name, and Truth better than dear friends,' **Apo.**, pref., p. xvii.: **Ess.**, i., pref., pp. viii., ix.: why republished what he wrote as an Anglican, **Ess.**, i., pp. vii., viii.: his sentiments on the Church of England in 1843, **S.D.**, 134-6: on the same after his conversion, 'astonishment that I had ever imagined it to be a portion of the Catholic Church'; still its greatness, his indebtedness to it, 'a serviceable breakwater against doctrinal errors more fundamental than its own,' **Apo.**, 339-42: as a youth set himself to copy the style of Addison, Johnson, Gibbon, **Idea**, 322: his search after a Latin style, helped by Keble's *Prælectiones*, **Idea**, 366-71: admiration of Crabbe's *Tales of the Hall*, **Idea**, 150: early drawing to celibacy, **Apo.**, 7: **L.G.**, 191, 192: his devotional tastes, **H.S.**, ii., 217, 218: devotion to St. John Chrysostom, **H.S.**, ii., 284-7: his prayer,



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'true to one conviction from first to last,' 'till his Protestantism fell off from him,' *G.A.*, 245, 247: 'a sentiment habitually in my thoughts on mental or moral science, that egotism is true modesty,' *G.A.*, 384-6, 409: in point of liberalism, contrasts himself with Lacordaire, *Apo.*, 285, 286: writing in prospect of death, 13 March, 1864, *M.D.*, 607-9: *ex umbris et imaginibus in veritatem*, *M.D.*, 611: *cf.* *U.S.*, 348, 349.

**Newton**, Bishop, his Dissertation on the Prophecies, *Ess.*, ii., 134, 135: his life contrasted with those of St. Charles Borromeo and St. Francis of Sales, *Ess.*, ii., 135-45: on the Pope as Antichrist, *Prepos.*, 13, 14: impression to that effect made on Newman in early life, *Apo.*, 7.

**Newton**, Sir Isaac, his doctrine of the limit, illustrates the method of reasoning in concrete matter, *G.A.*, 320, 321: his perception of mathematical truth, though formal proof was absent, natural inference amounting to genius, *ib.*, 333.

**Northmen**, devastation of England and Ireland by, *H.S.*, iii., 268-71: defeated by Brian Boromhe, the Irish Alfred, at Clontarf, *ib.*, 272-4: still the damage they had done unrepaired, *ib.*, 277-86: chivalrous and religious element in the Northman character, *ib.*, 290-8: Northmen in France as Normans parted with their Scandinavian barbarism, *ib.*, 302: not so the Danes in Ireland and England until the Norman conquest, *ib.*, 303-9.

**Notion**, notional apprehension, notional assent, as opposed to real, *G.A.*, 9, 10, 11, 19-23, 32-5, 45, 54, 55, 57, 73, 74, 75:

man, notionally apprehended, 'attenuated into an aspect,' 'made the logarithm of his true self,' *G.A.*, 31: notional assents under five heads, *ib.*, 42: the notion, falling short of the thing, works out conclusions not corresponding with things, *G.A.*, 46, 47, 49: theology, scientific, notional; religion, personal, real, commonly not real in England except the doctrine of God's Providence, *G.A.*, 55-7: literary beauty lost in mere notional apprehension, *G.A.*, 10, 78: theology deals with notional apprehension, religion with imaginative (real), *ib.*, 119, 120: complex assent always notional, *ib.*, 214-6: a contrast of the notional with the real, made by Napoleon, *G.A.*, 490, 491.

**Notoriety**, or newspaper fame, craze for, *Mix.*, 90-2: to some a gratification and a snare, *O.S.*, 242.

**Novels**, dangerous as separating feeling from action, *P.S.*, ii., 371, 372: 'certain religious novels do more harm than good,' *ib.*, ii., 373: *cf.* *Jfc.*, 330, 331.

**Oakley**, Ward, and the later Oxford Movement, *Apo.*, 163-71: 'I think it was Mr. Oakley's view that he might "profess all Roman doctrine" in the Church of England: I never took this view,' *Apo.*, 396, 397.

**Obedience**, *P.S.*, i., 230, 237: test and evidence of faith, *ib.*, ii., 153, 157-9: identified with faith, *ib.*, iii., 81-7: *Diff.*, i., 269-74: Hammond's dying commendation of, *P.S.*, iii., 205: only way of seeking God, *ib.*, iv., 332: in connection with ecclesiastical order, *ib.*, vii., 240, 241: 'seek truth in

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**Office**, Divine, perpetual celebration of in choir, *Jfc.*, 338, 339: Bp. Cosin's Hours of Prayer, *V.M.*, ii., 403, 404: metrical versions of Breviary hymns, *V.V.*, 212-75: Newman's Breviary, late Hurrell Froude's, *Apo.*, 74, 75.

**Open churches**, *P.S.*, ii., 397, 398: *ib.*, iii., 333: daily service at St. Mary's commenced, *ib.*, iii., 310-6.

**Old Testament Types**, Abraham and Lot, *P.S.*, iii., 1 sq.: Samuel, *ib.*, iii., 19-26: *ib.*, viii., 17 sq.: Saul, *ib.*, iii., 29 sq.: *ib.*, viii., 33 sq.: David, *ib.*, iii., 44 sq.: *ib.*, viii., 48 sq.: Jeroboam, *ib.*, iii., 60 sq.: Moses, *ib.*, vii., 118 sq.: Josiah, *ib.*, viii., 91 sq.: Jeremiah, *ib.*,

viii., 124 sq.: Joshua, *S.D.*, 150 sq.: Elisha, *S.D.*, 164 sq.: Elijah, *S.D.*, 367 sq.: Balaam, *P.S.*, iv., 18 sq.: Korah, *ib.*, iv., 267 sq.: Esau, *ib.*, vi., 15-21: Jacob, *ib.*, v., 75-82: Solomon, *Mix.*, 133-8.

**Opinion**, a notional assent to the probability of a proposition, *G.A.*, 58-60: differs from Inference and Credence, *ib.*: sometimes identified, sometimes contrasted with Conviction, *ib.*

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good without notoriety, *O.S.*, 241, 242: 'little affection for the pulpit,' *O.S.*, 237: *S.N.*, 322: 'was called the Society's (S.J.) bell of call, so many subjects did he send to it,' *Idea*, 235: his miracles, numerous, well-attested, bar all suspicion of fraud, *Prepos.*, 333: discerns the sacerdotal character, *Apo.*, 341: his dislike of liars, *Apo.*, 282: tenderness for animals, *M.D.*, 152, 153: his virtues, humility, *ib.*, 131-4: devotion, *ib.*, 136-9; prayer, *ib.*, 140-3: purity, *ib.*, 145-8: tenderness of heart, *ib.*, 150-2: cheerfulness, *ib.*, 155-7: patience, *ib.*, 159-60: zeal, *ib.*, 162-5: miraculous gifts, *ib.*, 167-70: litany with enumeration of virtues, *M.D.*, 343-9: four prayers to him, *ib.*, 371-8: his devotion to the Holy Ghost, *ib.*, 375: Newman's attitude towards him, *ib.*, 530: comparison of Blessed Sebastian Valfre, *S.N.*, 159: his vision the day he died, *V.V.*, 295: 'one I more affect than Jesuit, Hermit, Monk, or Friar,' *ib.*, 296: the image of his Lord, *ib.*, 298, 299: St. Philip in his School, 'this is the Saint of gentleness and kindness,' *V.V.*, 310, 311: St. Philip in his Disciples, *ib.*, 312-4: Latin hymns in his honour for Vespers and Lauds, *V.V.*, 371-4.

**Philosophy** in the sense of the perfection of intellect, as such; the human counterpart of Divine Wisdom, *Idea*, 124, 125: *U.S.*, 281, 282: philosophy in this sense the formal scope and aim of University education, *Idea*, 125, 126: presupposes knowledge, yet is not knowledge, *ib.*, 129, 130: knowledge acquirement, philosophy enlargement, *ib.*, 130: instances of enlargement conse-

quent upon acquirement, *ib.*, 130-3: *U.S.*, 282-6: such enlargement not by mere acquirement, but by formative power of mind reducing acquirements to order, *Idea*, 134: *U.S.*, 287: abundance of information not philosophy, *U.S.*, 288, 289: *Idea*, 135, 136, 139-41, 151, 152: majestic calm of philosophy, of the well-trained intellect, *U.S.*, 291, 292: *Idea*, 137-9, 178: a liberal education useful as health is useful, *Idea*, 164-6: consists, says Davison, of exactness and vigour of judgment, not got by 'a gatherer of simples,' *ib.*, 173: philosophy an aid to religion, expelling the excitements of sense by the higher charms of intellect, *Idea*, 184-90: philosophical religion, what it may come to, *Idea*, 202, 217, 218: 'the philosophy of imperial intellect,' maxims of, *Idea*, 461: the unphilosophical unable to see conclusions, *L.G.*, 162, 163: 'speculation,' mental sight, *G.A.*, 73, 74.

#### Physical Science and Philosophy,

'to have recourse to physics to make men religious is like recommending a canonry as a cure for the gout,' *D.A.*, 299: but also *Idea*, 184-90: Cicero's *O vitæ philosophia dux* meant that 'while we were thinking of philosophy, we were not thinking of anything else; how to keep thinking of it was *extra artem*,' *D.A.*, 264, 265: *Idea*, 116, 117, 120, 121: theory that diversion is the instrument of improvement, *D.A.*, 266, 267, 271: *Idea*, 488: why Science has so little of a religious tendency, *D.A.*, 293, 294: *Idea*, 401-3: 'no religion as yet has been a religion of science or of philosophy,' *D.A.*,

296: 'say that religion hallows the study (of nature), and not that the study (of nature) creates religion,' *D.A.*, 303: 'I would rather be bound to defend the reasonableness of assuming that Christianity is true, than to demonstrate a moral governance from the physical world,' *D.A.*, 295: 'even religious minds cannot discern these (traces of a Moral Governor) in the physical sciences,' *D.A.*, 303: summary of the relations of physics with religion and morality, *D.A.*, 304: philosophers often the meanest of mankind, *S.D.*, 60, 61: physical science, like faith, tells us that things are not as they seem, *S.D.*, 65, 66: the virtuous man of Greek and Roman philosophy not taken seriously, *H.S.*, i., 261, 262: Pope has no duty towards secular knowledge except in the interest of revealed truth, *Idea*, pref., pp. x., xi.: exclusive devotion to physical science leads to irritation at the introduction of religion, *Idea*, 43, 44, 52, 53, 83, 84, 401, 402: physical sciences so many partial views or abstractions, philosophy the science of sciences, *Idea*, 45-51: as well leave man out as leave God out from the circle of sciences, *ib.*, 53-9: no science can be safely omitted, and the less so in proportion to the field which it covers and the depth to which it penetrates, *Idea*, 60: if theology is left out, other sciences will usurp the vacant place, and in doing so will forfeit the character of science and fall into the excesses of private judgment, *Idea*, 74-8, 83, 84, 96-8: examples, usurpations of Painting, *ib.*, 79: of Music, *ib.*, 80, 81: of Archi-



ture, *ib.*, 82: of Political Economy, *ib.*, 86-94: 'large views' of scientific men, 'extravagantly and ruinously carried out in spite of theology, sure to become but a great bubble, and to burst,' *Idea*, 94: science in isolation illiberal, *ib.*, 100, 101: 'physical science is in a certain sense atheistic for the very reason that it is not theology,' *Idea*, 221, 222: physicists apt to dislike what does not lend itself to the inductive method, as revealed truth does not, *Idea*, 223, 224: we have experience of what classics do for education, we have no experience that physical science will do the like, *Idea*, 263: an unbeliever may teach Catholics physics, if he will teach nothing but physics, but he won't: *Idea*, 299-304: expectation of some discovery of physics or history that may overthrow religion, *ib.*, 398, 399: physical science, exclusively pursued, tends to make men indifferentists or sceptics in religion, *Idea*, 400-3: physics and theology, separate spheres, no intercommunion, no collision, *Idea*, 432-5: the six days of creation, *ib.*, 439: physics inductive, experimental, progressive; theology deductive, traditional, and in comparison stationary, *Idea*, 441, 442: neither Physics nor Theology has been content to remain on its own homestead, hence quarrels; inductive theology as bad as deductive physics, *Idea*, 441-8: in cases of physics seeming to contradict revelation, 'the point will eventually turn out, first, *not* to be proved, or, secondly, not contradictory, or, thirdly, not contradictory to anything *really*

*revealed*, e.g., Copernicanism,' *Idea*, 466, 467: 'it will not satisfy me, if religion is here and science there,' *O.S.*, 5-8, 12, 13: physical laws and the uniformity of nature, *G.A.*, 68-72: 'the order of nature is not necessary, but general in its manifestations,' *G.A.*, 70, 71: 'a law is not a cause, but a fact; when we come to the question of a cause, we have no experience of any cause but Will,' *G.A.*, 72: false philosophy makes conscience go for nothing in an 'infinite eternal network of cause and effect,' *Diff.*, ii., 249.

**Physical Theology**, distinguished from Natural Theology, *Idea*, 61, 449, *note*: but apparently confounded with it, *P.S.*, i., 317-9: *O.S.*, 74: *U.S.*, 114, 115: Physical Theology, 'no science at all,' but 'a series of pious or polemical remarks on the physical world viewed religiously,' *Idea*, 61: Physical Theology, inclusive of the Argument from Design, exhibits power, wisdom, and goodness of God, and thus has 'rendered great services to faith,' *Idea*, 450: 'is pretty much what it was two thousand years ago,' *ib.*, 450, 451: 'has almost been used as an instrument against Christianity,' *ib.*, 451, 454: 'I have ever viewed it with the greatest suspicion,' *ib.*, 452, 453: *U.S.*, 28: 'teaches three divine attributes, I may say, exclusively,' nothing of duty, conscience, particular providence, eschatology, *Idea*, 452, 453: *P.S.*, i., 317-9: 'cannot be Christian, in any true sense, at all,' *Idea*, 454: 'speaks only of laws, cannot contemplate miracles': the 'Being of Power, Wisdom, Goodness, and nothing else,'

whom it exhibits, 'is not very different from the God of the pantheist,' *ib.*, 454: 'graft the science, if so it is to be called, on Theology proper (on "supernatural teaching"), and it will be in its right place, and will be a religious science,' *Idea*, 455.

**Physis**, in third and fourth centuries used of the 'Divine Being,' either of God as One, or of any one of the Persons of the Trinity, *T.T.*, 352, 353: *Ari.*, 443, 444: the Humanity of the Word called *physis*, *T.T.*, 356, 357: still not in the same full sense in which His Divinity is *physis*, *ib.*, 357: five differences between Christ and the rest of mankind, *ib.*, 357, 358: either the Word must be absorbed into the man, which is Sabellianism, *ib.*, 359, 360; or the man taken up into the Word, which involves change in the Humanity, *ib.*, 359-61: this fact of the Humanity being taken up, and therefore not a being complete in itself, explains St. Cyril's formula, 'one Incarnate Nature (*physis*) of God the Word,' *ib.*, 362: which means, not the coalescing of the two natures into one, but that there are not two Sons, one before and one upon the Incarnation, *ib.*, 367, 368: *physis* means attributes generally, which may include imperfections, *ib.*, 372-4: *physis* sparingly used by the Fathers in speaking of our Lord's Humanity, *ib.*, 378, 379: the sense of Cyril's formula declared, *ib.*, 380, 381: of recognized authority in the Church, *ib.*, 381.

**Plato**, Platonism in the early Fathers, *Ari.*, 89-95: Neo-Platonists un-Aristotelian, *ib.*, 109, 110: his doctrine of Ideas employed to countenance scepticism,

*H.S.*, i., 265, *note*, 266: 'Plato made Semi-Arians, and Aristotle Arians,' *Ari.*, 335, *note*: *T.T.*, 207.

**Pius IX.**, his Encyclical and Syllabus of 1864, *Diff.*, ii., 262-98: quoted on invincible ignorance, *ib.*, 335, 336: personal influence of at the Vatican Council, *ib.*, 193.

**Poetry**, tragic, excellence said by Aristotle to depend on the plot, *Ess.*, i., 1: a statement negated by Greek tragedy generally, *ib.*, i., 2-7: Aristotle sets too much store by ingenious workmanship, *ib.*, i., 7, 8: a poem may be but partially poetical, *ib.*, i., 11: difference between poetical and historical narrative, *ib.*, i., 13: eloquence mistaken for poetry, *e.g.* Juvenal, *ib.*, i., 17, 18, 24: poets and novelists, sundry, discussed, *ib.*, i., 12-23: poetry ultimately founded on a correct moral perception, *ib.*, i., 21-3: Revealed Religion especially poetic, *ib.*, i., 23: poetry the gift of moving the affections through the imagination, its object the beautiful, *ib.*, i., 29: Keble's theory of poetry as the unburdening of a burdened mind, *Ess.*, ii., 442: the Church the most august of poets, her very being is poetry, *ib.*, ii., 343, 442, 443: old Anglicanism all but destitute of poetry, *ib.*, ii., 443: poetry always antagonist to science, *H.S.*, ii., 386-8: 'alas, what are we doing all our lives but unlearning the world's poetry and attaining to its prose!' *Idea*, 331, 332: *L.G.*, 18, 19: contrast of poetry and law, *V.V.*, *pref.*, v.-vii.: notional and real apprehension of, *G.A.*, 10, 78: 'lines the birth of some chance morning or evening at an Ionian festival, or among the Sabine hills,' *ib.*, 78.

**Polytheism**, a natural sentiment corrupted, *V.M.*, i., pref., pp. lxx., lxxi.: Semitic races prone to, *ib.*, pp. lxxi., lxxii.: the Church has not sought to extirpate but to purify the tendency to polytheism, *ib.*, p. lxxiv.

**Praise**, of all who stand to us in Christ's place, lawfully desired, *P.S.*, viii., 180, 181: love of indiscriminate praise an odious sin, *ib.*, viii., 178.

**Prayer**, inattention at, *P.S.*, i., 142-5: extempore, *ib.*, 141, 258: use of forms, *ib.*, 260 sq.: prayer the peculiar need of our times, *ib.*, iii., 303, 304, 348: daily service a privilege rather than a duty, *ib.*, iii., 305, 306, 311: appropriate attendant on weekly communion, *ib.*, iii., 315: primitive practice, *ib.*, iii., 307-9: regular prayer calms the mind, *ib.*, iii., 339 sq.: intercessory prayer, the Christian's special prerogative, *ib.*, iii., 350, 351, 353, 362-5: not the function of the unregenerate, *ib.*, iii., 354: *Diff.*, ii., 68-72: an exercise of our citizenship with heaven, *P.S.*, iv., 228: 'the language of heaven,' *ib.*, iv., 229, 230: food of faith, *ib.*, iv., 231: praying always, *ib.*, vii., 205, 206: the pulse of spiritual life, *ib.*, 209: silly and wicked imaginings instead of praying always, *ib.*, vii., 214, 215: some prayers dangerous because so effectual, *S.D.*, 48: the Lord's Prayer, the Prayer of the Pilgrim, *S.D.*, 289: answers to prayer, *S.D.*, 352, 353: lessons in meditation for a beginner, *M.D.*, 299-314: seven litanies for private recitation, *ib.*, 317-49: prayer for the light of truth, *ib.*, 386: great mystery that prayer should have influence, *S.N.*, 42, 43, 118, and may be called *omnipotent*, *ib.*:

*Diff.*, ii., 104: intercessory prayer, binding together the whole Church militant and triumphant, *Diff.*, ii., 68-71: *P.S.*, iii., 350-65: meditation a realization, *G.A.*, 79: *P.S.*, iv., 231: the doctrine of meritorious intercession proper to natural religion, *G.A.*, 407, 408.

**Preaching**, tolerable till it comes home, *P.S.*, iv., 299, 300: street preaching, generally a new gospel, and therefore wrong, *ib.*, iv., 242: doubtfulness of good done by uncommissioned preaching, *ib.*, vi., 193, 194: preaching truth better than refuting error, *ib.*, vi., 203, 206: evangelical view of preaching, *Jfc.*, 321: the flocking to preachers rather than to sacraments, *V.M.*, ii., 39: qualities of a good sermon,—a. earnestness, *Idea*, 407, 408, to be got by aiming at the object, *ib.*, 409, 410; β. definiteness and unity, one sermon, not three, guided and limited by one distinct categorical proposition, *ib.*, 410-2; γ. adaptation to the audience, *ib.*, 441, 415: 'tuneful periods worth nothing, unless they come spontaneously out of the abundance of the heart,' *Idea*, 413: writing usually necessary, *ib.*, 422, 423: but open reading of manuscript unadvisable, *ib.*, 424: inferior sermon, delivered without book, answers better than one of high merit read, *ib.*, 420-7: sermon so intricate that it must be read, both parties ought to read, *ib.*, 424: University preaching, *Idea*, 416-9: nothing recondite essential to the idea of a University sermon, *ib.*, 416: sermons not lectures, *Idea*, 417: eleven suitable topics for University sermons, *Idea*, 418, 419: special ethical

situation not to be assumed without special knowledge, *ib.*, 418: a saying, 'all sermons are good,' *L.G.*, 11, 71: a gradual work, first one lesson, then another, *M.D.*, 16: 'his (St. Philip's) Fathers only converse, not preach,' *S.N.*, 322: *O.S.*, 237: the Apostles 'argued not, but preached, and conscience did the rest,' *V.V.*, 167: 'the unworthy use of the more solemn parts of the sacred volume by the mere popular preacher,' *G.A.*, 79, 80.

**Predestination**, not irrespective of human agency, *P.S.*, ii., 321, 322: predestinarian hypothesis to the contrary, ascribed to St. Augustine, *ib.*, 322, 323: its grounds, *ib.*, ii., 324: grounds of Scripture for and against, *ib.*, ii., 325-31: 'the Master of Predestinarianism (St. Augustine) argues from Scripture, and never appeals to Catholic Tradition,' *V.M.*, i., 171-3: 'we do not tend to solve it (the mystery of the fewness of the elect) by saying that God has so decreed it: you do but throw it back a step,' *P.S.*, v., 257: 'carnal security,' 'they do not merely think that Christ's flock is small, but that every man can tell whether or no he belongs to it, and that they do know that they themselves belong to it,' *ib.*, v., 259: 'a neglect of human responsibility,' 'welcomed by the indolent,' *U.S.*, 146-8: discountenanced by Rom. 11., 6-11, *U.S.*, 138: 'there is a tendency to put out of sight the doctrine of election and sovereign grace,' *Jfc.*, 189: 'Augustinian doctrine of predestination, the mode in which minds of a peculiar formation have expressed the truth that the way of life is narrow,' *Ess.*, i., 290:

Calvinism and Catholicism contrasted, *Apo.*, 6: Augustinianism not Calvinism, *G.A.*, 251: 'my own fault if I am not written in Thy book,' *M.D.*, 540-3: practical view of predestination, nothing got out of any concern into which you put in nothing, *S.N.*, 122, 123: 'a most profitable fact to consider,' *S.N.*, 44-6: 'God sows in waste to reap whom He foreknew,' *V.V.*, 43, 44: love of Jesus Christ the most infallible token of predestination, *Diff.*, ii., 94: distinction of predestination to grace and to glory, a modification of Augustinianism, *Diff.*, ii., 336: 'the destiny of being one of the elect of God,' *L.G.*, 206, 207: *Call.*, 29: *O.S.*, 276.

**Prejudice**, a prejudgment, or judgment by anticipation, a presumption, nothing unfair in itself, *Prepos.*, 227, 228: unfair when taken as infallible or held tenaciously against reason, *ib.*, 228, 229, 277, 278: not an act, but a habit of mind, *ib.*, 229: when directed against persons, 'a stain on the mind, not at all innocent or excusable,' depending upon the will, *Prepos.*, 231-5: *Apo.*, pref., xvi.: prejudices held on grounds, principles taken for self-evident, *Prepos.*, 278, 279: a cause why men are not Catholics, *S.N.*, 17-9.

**Prejudiced Man**, the Protestant, assumes his own possession of divine truth, circulates every story he can get hold of against Catholics, will take no denial, *Prepos.*, 236-8: *S.N.*, 17, 18: glories in knowing nothing of Catholics personally, *Prepos.*, 238: is enraged at refutation, *ib.*, 239, 240: the refuted story rises again 'like Milton's day-star,' *Prepos.*, 240, 241: will



refer the growth of Catholicism to anything else than its being true, *ib.*, 243: says (1) that there are no converts, (2) that they are weak and foolish, (3) that they went over on wrong motives, (4) that they are sure to come back, (5) that they have come back, (6) that they are very unhappy, (7) that they are greatly deteriorated in character, (8) that they have become infidels, (9) forgets that he ever heard of them, *Prepos.*, 243-5: the Prejudiced Man on his travels, *ib.*, 249-52: such prejudice, common in England, 'one of the worst sins of which our poor nature is capable,' corrupts the soul more than impurity or pride, *Prepos.*, 262-5: exemplified in Oates and Bedloe, *ib.*, 266-9.

**Priesthood**, Christian, *P.S.*, ii., 305 sq.: woe to a counterfeit priesthood, *ib.*, iii., 75: iv., 280, 281: the venture of Holy Orders, *ib.*, iv., 304: Christ's priests have no priesthood but His, *ib.*, vi., 242: the one priesthood of Christ in the New Law, *Jfc.*, 198, 201, *notes*: a crime to intrude into a priest's office, *P.S.*, viii., 40: Arians assigned priesthood to Christ's divine nature, *Ath.*, ii., 245, 246: name not assumed till Jewish worship ended, *Mir.*, 362: 'priestcraft' not unbiblical, *D.A.*, 216, 217: typified in Elisha, *D.A.*, 227-9: priesthood of Christ, *S.N.*, 69, 70: imputation of priestcraft a kind of note of the Church, *S.D.*, 298: anti-sacerdotalism ends in irreligion, *P.S.*, ii., 316-8: *G.A.*, 246, 247: priests men, not angels, *Mix.*, 45-8, 60, 61: 'a Catholic priest has always a work to do and a harvest to reap,' *Mix.*, 246: priests, *e.g.* Pius VII., poor mortals, with

no pretence to impeccability, *Prepos.*, 334-9: priestcraft is a craft in the sense in which goldsmiths' work is a craft, *Diff.*, i., 210, 217: priests not hypocrites, *Apo.*, 254, 271: 'when I became a Catholic, nothing struck me more than the English out-spoken manner of the Priests,' *Apo.*, 271: no hypocrite would sacrifice his life for his flock, *e.g.* as priests in the North did during the Irish fever, *Apo.*, 212: 'I wish we had half the cleverness they impute to us,' *S.N.*, 18: priesthood presupposes sin, *S.N.*, 70: *G.A.*, 392, 393: the priestly office of cleansing, *V.V.*, 197: the rite of sacrifice in natural religion, *G.A.*, 405, 407: 'a sacerdotal order is historically the essence of the Church; if not divinely appointed, it is doctrinally the essence of Antichrist,' *Ess.*, ii., 173.

**Principles**, not followed out by their author, followed out by his school, *P.S.*, ii., 173: first principles, or prepossessions, their influence on faith, *U.S.*, 187-90: *P.S.*, viii., 121, 122: reader likely to make up his mind according to his previous modes of thinking, *Ess.*, i., 223-33: 'none of us can go a little way with a theory: once it possesses us, we are no longer our own masters': 'principles have a life independent of their authors,' *Ess.*, ii., 222, 229: 'all facts admit of two interpretations,' and 'enquirers will decide according to their prepossessions,' *Mir.*, 352, 353, *note*, 364, 365: *Prepos.*, *pref.*, x.: we shrink from God's utterances 'in consequence of our inward ears being attuned to false harmonies,' *D.A.*, 217, 218: difference between prin-

ciples and doctrines,—principles general, doctrines relate to facts,—principles permanent, doctrines grow,—principles practical, doctrines intellectual,—principles to doctrines as fecundity to generation,—principles develop doctrines, *Dev.*, 178-89: difference of principle, operating on the same data, may lead one mind to Rome, another to Germanism, *Dev.*, 180: principle a better test of heresy than doctrine, *Dev.*, 181: nine principles of Christianity,—dogma, faith, theology, sacraments, mystical sense of Scripture, grace, asceticism, malignity of sin, matter essential to man, and, as well as mind, capable of sanctification, *Dev.*, 325, 326: 'delicate instincts and perceptions which act as first principles,' 'celestial adumbrations,' early lost, lost by the Greeks sooner than by others, *Call.*, 97: principles from heaven, universal; prejudices accidental, particular, *Prepos.*, 230, 287, 292, 293: there are grounds for a prejudice, but none for a principle, *Prepos.*, 278, 279: instances of first principles, *ib.*, 280-3, 369: first principles 'absolute monarchs'; when true, 'the best of fathers,' when false, 'the most cruel of tyrants,' *Prepos.*, 283: they make the difference between man and man, *ib.*, 284: hence disputes, *ib.*, 285, 286: men commonly do not know their first principles, *ib.*, 284: awful government of the human mind, *ib.*, 287: Protestant first principle against, Catholic for, ecclesiastical miracles, *Prepos.*, 301, 303: Protestants on their own principles right, *S.N.*, 201: 'by first principles I mean the propositions with which we start in reasoning on any given

subject-matter,' *G.A.*, 60: 'presumption' is 'an assent to first principles,' *ib.*: trustworthiness of our faculties not a first principle, *ib.*, 61, 346, 347: existence of an external world a first principle, founded on an instinct common to us with brutes, and by man formulated into a conclusion, *G.A.*, 61-3: how men differ in first principles, *G.A.*, 373-5: sixteen first principles barring the way to Christianity, *G.A.*, 416.

**Private Judgment**, as maintained by the English Church, a position intermediate between Protestantism and Rome, *V.M.*, i., 128, 129, 134, 135: 'if there is schism amongst us, it is that the Church of the day speaks not at all,' *ib.*, i., 142, 143: 'we are deprived of the power of excommunicating, which, in the revealed scheme, is the formal antagonist and curb of Private Judgment,' *V.M.*, i., 140: Protestant abuse of, *ib.*, i., 145-67: argues from Scripture without reference to Tradition; so abused by St. Cyprian, *V.M.*, i., 169, 170; and by St. Augustine, *ib.*, i., 171-3: such abuse has led, not only to Arianism, but to Purgatory and the Pope's Supremacy, *V.M.*, i., 171, 174-85: Private Judgment not allowed against Ecclesiastical Antiquity, *V.M.*, i., 189, 190, *notes*: private judgment in Scripture taken by the Fathers for a mark of heresy, *Ath.*, ii., 247-53: 'if they were believers already, they would not be seeking as though they were not' (Athanasius), *ib.*, i., 65: 'a principle which leads to more than the thirty-two points of the compass,' *Ess.*, ii., 336, 337: a *prima facie* case against it when it leads to change of

communion, *ib.*, ii., 337, 338: what men cherish is 'not the right of private judgment, but the private right of judgment, their own and no one's else': indignation of staunch Protestant, 'when his daughter turns Roman and betakes herself to a convent,' *Ess.*, ii., 339-41: *Prepos.*, 185-7: 'Divine aid alone can carry anyone safely and successfully through an inquiry after religious truth,' *Ess.*, ii., 342: a religion generally taken up without any regular exercise of private judgment, *Ess.*, ii., 344-8: conversions recorded in Scripture through a teacher, not by private judgment: any appeal made to private judgment is to settle who the teacher is, *Ess.*, ii., 351, 352: the simple question for private judgment is, what and where is the Church? *Ess.*, ii., 353-5: 'no revelation conceivable which does not involve a sacrifice of private judgment,' *D.A.*, 397: persons external to the Church must begin with private judgment in order ultimately to supersede it, *L.G.*, 203, 204: *Mix.*, 183: *G.A.*, 191: bulk of Oxford residents have never sought the truth, have used no private judgment at all, *L.G.*, 368, 369: commonly means passive impression, *O.S.*, 148-50: leads to persecution, *Prepos.*, 221, 222: the power in religion of a nation's will, *Diff.*, i., 24, 25: private judgment practically excluded by the Tractarians, *Diff.*, i., 133, 163: 'God did not create the visible Church for the protection of private judgment,' *Diff.*, i., 212: rife among Catholics, where not restrained by faith, *Diff.*, i., 301: 'less of private judgment in going with one's

Church than in leaving it,' *Apo.*, 188, 189: its lawful exercise not confined to Protestants, *Apo.*, 252: daily prayer for the use of an enquirer, *M.D.*, 386: not the Catholic's ordinary guide, but useful for 'extraordinary, rare, nay, impossible emergencies,' *Diff.*, ii., 244: Newman's view of Private Judgment in 1837, *V.M.*, i., 128-67: his view of it in 1841, *Ess.*, ii., 336-74: in 1849, *Mix.*, 192-213.

**Probability**, 'the guide of life,' but must be founded on certainties, *G.A.*, 237-40: converging probabilities may result in certitude, *Apo.*, 20, 21, 199: *G.A.*, 288-93, 411, 412: probability, sufficient for a ground of action, not sufficient for faith, *V.M.*, i., 86, 87, *notes*.

**Prophetical Office of the Church of England**, A.D. 1834-7, *V.M.*, i., 1-355: pref., xv. sq.: *Apo.*, 64-71.

**Propositions**, interrogative, conditional, categorical, *G.A.*, 1, 2,—answering to three mental acts, doubt, inference, assent, *ib.*, 5: a question is the expression of a doubt, a conclusion the expression of an inference, an assertion the expression of an assent, *ib.*: these three modes of entertaining a proposition answer to three characters of mind, the sceptic, the philosopher, the believer, *ib.*, 6: apprehension of, notional, real, *ib.*, 9, 19, 20, 34-7.

**Protestantism** and polygamy, *U.S.*, 326: Protestant distinction of justification from sanctification, *Jfc.*, 108-16: unscriptural, *ib.*, 117-21: 'frozen in an intermediate state between Protestant premisses and their rightful inferences,' *Jfc.*, 128: Protestant doctrine of justification a

shadow, *Jfc.*, 179-82: in its view of faith halts between Rome and England, *ib.*, 261-4: 'the great moral of the history of Protestantism,' *Jfc.*, 339-41: 'evident connexion of foreign Protestantism with infidelity,' *V.M.*, i., 20: 'Rome retains the principle of Catholicism perverted, Protestantism wanting in this principle,' *V.M.*, i., 41, 45: Protestant abuse of private judgment, *V.M.*, i., 145-67, 267: growth in Protestantism since the Reformation, *V.M.*, ii., 23, 24, 27, 30, 41: meaning of term Protestant, *V.M.*, ii., 41, 42: the Anglican liturgy not to Protestant taste, *ib.*, ii., 43-7: *Jfc.*, 330, 331: Church of England not Protestant, *V.M.*, ii., 137, 138, 216-8: un-Protestant utterances of Bull, Thordike, and others, *V.M.*, ii., 379: sixty-seven passages from the Homilies, not to the Protestant mind, *V.M.*, ii., 330-9: *Apo.*, 82-4: La Mennais's account of Protestantism, *Ess.*, i., 165, *note*: on the ultra-Protestant theory no science of theology, *Ess.*, i., 184, 185: *Idea*, 27-9: no notes of the Church, as being invisible, *Ess.*, i., 195: various names for ultra-Protestantism, its prospects in the Church of England, *Ess.*, i., 294-7: not the Christianity of history, *Dev.*, 7-9: Protestants dislike doctrinal articles such as the early Church fought for, *e.g.* in the case of Apollinaris, *H.S.*, i., 391, 392, 397: 'if Protestants can clean themselves into the likeness of Cyprian or Irenæus, they must scrub very hard,' *H.S.*, i., 403: Jovinian, Aerius, Vigilantius, Protestant only in their negations, and represent no

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**Providence**, has two aspects, one external, one internal, *Ess.*, ii., 190: works behind the veil of creatures by nature or by miracle, *ib.*, ii., 190-2: the seen a type of the unseen, *ib.*, ii., 193: particular Providence set forth, *P.S.*, iii., 124-6:

*P.S.*, iv., 251 : *H.S.*, ii., 287 : *L.G.*, 101, 206, 207 : *Call.*, 29 : *M.D.*, 284-6, 397-401, 486, 487, 522-5, 551, 552, 583-6 : *V.V.*, 45-7 : *G.A.*, 402, 403 : *P.S.*, vi., 248, 249 : the pillar of the cloud, 'lead, kindly light,' *V.V.*, 156, 157 : Jacob's remembrance of past mercies, *P.S.*, v., 76-85 : 'God's Providence is nearly the only doctrine held with a real assent by the mass of religious Englishmen,' *G.A.*, 57.

**Prussia**, 'we predict (A.D. 1845) that in the event of a war Prussia will change her outlines in the map of Europe,' *Dev.*, 43 : Prussia and Jerusalem, *Apo.*, 141 : *Diff.*, i., 10, 11.

**Psalms**, imprecatory, *P.S.*, iii., 184 : *V.M.*, ii., 47, 48 : psalms generally unsuitable to the arrogant Protestant spirit, *ib.* : Messianic, restricted by Theodore of Mopsuestia, *Dev.*, 289 : the Psalter has a Christian meaning, *S.D.*, 256-70 : antiphonal singing of psalms introduced by St. Ambrose from the East, *H.S.*, i., 358-60 : ii., 65.

**Public opinion**, two classes not amenable to, *P.S.*, i., 131 : People's will, often an unreality, *ib.*, v., 36, 37 : wholesome, not to be despised, but rather a thing of imagination and authority than of reason, *H.S.*, iii., 3, 4 : *S.N.*, 6 : 'local opinion is real public opinion ; but there is not, there cannot be, such in London,' *Prepos.*, 381, 382.

**Purgatory**, first taught by St. Augustine, Augustine quoted, *P.S.*, ii., 322, 323 : *V.M.*, i., 178 : ii., 110, *note* : 'a very afflicting thought,' not primitive, nor Scriptural, *P.S.*, iii., 371, 372 : *V.M.*, ii., 110, 111, *notes* : the faithful departed in an intermediate state, ripening

for heaven, but none of them yet there, *P.S.*, iii., 372-82 : 'in that vast receptacle of disembodied souls,' 'dreadful may be the memory of sins done in the body,' *ib.*, iv., 92, 114, 115 : 'a man may be in God's favour, yet his sins not absolutely forgiven,' *ib.*, iv., 101, 125, 126 : 'rarely have persons maintained the sleep of the soul before Resurrection without falling into more grievous errors,' *U.S.*, 326 : 'Purgatory the explanation of the Intermediate State [*cf. P.S.*, iii., 367 *sq.*] : heterodox divines have advocated the doctrine of the sleep of the soul because they said it was the only successful preventive of belief in Purgatory,' *Dev.*, 63 : doctrine of purgatory a gradual development, *V.M.*, i., 72, 73, 174-80 : *Dev.*, 388-93 : 'treasury of merits,' application to Purgatory, *V.M.*, i., 98, *note* : purgatory and pardons disparage Christ's merits and Sacraments, *V.M.*, ii., 37 : *sed contra*, *ib.*, *note* : none in purgatory but those who die in communion with Rome, *ib.*, ii., 110 : *sed contra*, 'this is not so,' *ib.*, *note* : 'one purgatorian doctrine not Romish,' *V.M.*, ii., 296, 297 : purgatorian fire, *ib.*, ii., 370 : commemoration of the dead in the liturgy from Tertullian downwards, *D.A.*, 204, 205 : *Dev.*, 367 : canonical penances leading up to the doctrine of Purgatory, Clement of Alexandria, SS. Cyprian and Cyril, *Dev.*, 387-9 : 'it is in vain to look for missionaries on such scale as the need requires, without the doctrine of Purgatory,' *Dev.*, 394, 395 : purgatory of the living soul, *Mix.*, 81, 82 : seasons of refreshment there, *M.D.*, 216 : every un-

expiated, though otherwise forgiven, sin has its punishment there, *ib.*, 470-2: 'at worst, flame; at best and always, desolation,' *S.N.*, 25: different mansions, one with no pain of sense at all, *ib.*: consolations of purgatory, *ib.*: St. Francis of Sales on, *ib.*, 26: 'the willing plunge, the content of purgatory, next to the content of paradise,' *S.N.*, 270: 'in the willing agony he plunges and is blest,' *V.V.*, 304: 'take me away,' *V.V.*, 366, 367: how to escape purgatory, *S.N.*, 270, 271: 'this one effect of purgatory, to burn away in every one of us that in which we differ from each other,' *S.N.*, 284: in the meadow, hard by the river, waiting for the morning, *V.V.*, 210, 211: 'these two pains, so counter and so keen, will be thy veriest, sharpest purgatory,' *V.V.*, 359, 360, 366, 367: consigned to 'penal waters,' *ib.*, 369, 370: 'that the present Roman doctrine was not Catholically received in the first ages, is as clear as any fact of history,' *V.M.*, ii., 407: 'the practice of praying for the faithful departed, a fact of very early Antiquity,'—variously interpreted, *V.M.*, ii., 407: *Dev.*, 367: *V.M.*, i., 180: 'the present Roman doctrine,' 'as defined by the Council of Trent, *V.M.*, ii., 370.

**Purity**, the will to have it, *P.S.*, v., 349, 350: temptations against, *ib.*, i., 38: vi., 7, 8: *Mix.*, 97-9: virginity not a Jewish virtue, *P.S.*, vi., 187: celibacy now taken to be 'all but a state of sin,' *ib.*, vi., 187, 188: simplicity the reward of the chaste and holy, *ib.*, 264, 265: slaves to impurity, *U.S.*, 145, 146: *Mix.*, 12: impurity

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**Pusey**, Dr., joins the Oxford Movement, *Apo.*, 61-3: slow to realize Newman's change, *Apo.*, 223-5: comes to see the last of Newman, *Apo.*, 236: visit returned, *ib.*, 391: Cranmer Memorial in 1838, Pusey did not subscribe because Newman would not, *Apo.*, 223: his wide influence, unique in his day in Christendom, *Diff.*, ii., 2: his Eirenicon of 1864, 'you discharge your olive branch as if from a catapult,' *Diff.*, ii., 7: did not look with friendly eyes upon the hypothesis of Doctrinal Development, *Diff.*, ii., 16: his 'high notions of the Blessed Mary,' *Diff.*, ii., 78: *argumentum ad hominem* to Dr. Pusey, *Diff.*, ii., 116, 117: his Tract on Holy Baptism attacked and defended, *V.M.*, ii., 145-94: his saying (in Tract 81), 'the doctrine of the Sacrifice cannot be the same where Transubstantiation is held and where it is not,' *V.M.*, ii., 352, 353.

**Real and unreal**, 'unreal words,' sermon on, *P.S.*, v., 29-45: inference distinguished from reality, *ib.*, iv., 231: what it is to know without realizing, *ib.*, vi., 263-6: *Mir.*, 259: unreal theories, in the sense of visionary, *D.A.*, 2, 17: a real idea, a living idea, *Dev.*, 35-7: off-hand, idle talk on high subjects

is called 'unreal,' *Idea*, pref., p. xvii.: unreality in religion, *L.G.*, 66: that is 'real' to the mind, which is not merely apprehended in the abstract, but is bodied forth by the imagination as a concrete reality: if not so imaged, or realized, it is merely 'notional;' hence the difference of 'notional' and 'real apprehension,' 'notional' and 'real assent,' *G.A.*, 9, 10, 11, 19, 20, 23, 26, 27, 37, 38, 55, 57, 75-80, 87, 88: to religion, as distinguished from theology, assent should be real, but in England God's Providence is almost the only doctrine held with a 'real' assent, *G.A.*, 55-7: purpose of meditation to realize gospel truths, *G.A.*, 79: *P.S.*, iv., 231: real assents no warrant for the existence of their objects, *G.A.*, 80-2,—nor necessarily practical, *ib.*, 82, 83, 89, 90: 'an imaginative or real assent,' *G.A.*, 82, 119: real assents sometimes called beliefs, or certitudes, *ib.*, 87, 90: their power, *G.A.*, 88: contrast of real assent (or belief) with inference, *ib.*, 90: literature as apprehended with a real assent, *ib.*, 10, 78: to give a real assent to dogma is an act of religion, *ib.*, 98: how the assent to the being of a God may be real, *G.A.*, 102, 105-19: real assent to the doctrine of the Holy Trinity, not as a mystery, not as a complex whole, but to the several propositions, one by one, the union of which makes the mystery, *G.A.*, 126-35: real apprehension of Christ, strength of Christianity and cause of its propagation, *G.A.*, 464-7, 490, 491,—*cf.* 23-30, 75-80.

**Reason**, popularly taken to be conversant with proofs, as faith is with presumptions, *U.S.*, pref., p. xi.: 185, 187, 223: properly

any act of mind by which from knowing one thing it advances on to know another, *ib.*, pref., p. xi.: 223: three senses of the word 'reason' over and above the true sense,—*a.* reason taken to mean expertness in logic, *ib.*, pref., p. xiv.: 182, 183: *β.* taken for a *posteriori* evidences, as distinguished from antecedent probabilities, *ib.*, pref., p. xv.: 187, 190: *γ.* taken for the mind occupying itself with Religion without a use of the first principles proper to the same, *ib.*, pref., p. xv.: 54, *note*: 55, *note*: 57, *note*: 59, *note*: 62, *note*: 68, *note*: 'the usurpations of the Reason may be dated from the Reformation,' *ib.*, 69: men not bad reasoners in practical matters, where their interest is really aroused, *U.S.*, 211, 212: 'they may argue badly, but they reason well, that is, their professed grounds are no sufficient measures of their real ones,' *ib.*, 212: 'we are given absolute certainty in nothing,' *i.e.*, 'proofs such as absolutely to make doubt impossible,' *U.S.*, 215, with *note*: no virtue and no guilt in a decision on mere evidence, *ib.*, 230: reasoner of genius like 'a clamberer on a steep cliff,' 'ascends how he knows not himself,' *U.S.*, 257: reasoning and arguing, or implicit and explicit reason, *ib.*, 258, 259: faith always a reasonable process, 'not necessarily founded on argument,' yet compatible with argument, *U.S.*, 262: summary of University Sermon on Explicit and Implicit Reason, *U.S.*, 277: not dangerous to faith, *D.A.*, 201: 'man is *not* a reasoning animal; he is a seeing, feeling, contemplating, acting animal,' *D.A.*, 294: *Ess.*, ii., 353: Erigena's principle, that reason must come



first, and authority second, *H.S.*, ii., 483: 'reason has gone first, faith is to follow,' *L.G.*, 365: 'grace believes, reason does but opine,' *Mix.*, 178: still reason is the way to faith, *ib.*, 187, 188: reason as little a substitute for faith as faith for reason, *Mix.*, 188: 'reason, if left to itself, will bring you to the conclusion that you have sufficient grounds for believing, but belief is the gift of grace,' *Mix.*, 211: reason may be considered 'when correctly exercised'; or it may be considered 'actually and historically': considered in the second way 'its tendency is towards a simple unbelief in matters of religion,' *Apo.*, 243: proof of this from the way that modern thought is actually running, *Apo.*, 244: this tendency no longer met by establishment of religion, nor by the Bible, only the infallible Church can meet it, *Apo.*, 244, 245: the office of such infallibility, 'smiting hard and throwing back the immense energy of the aggressive, capricious, and untrustworthy intellect,' actually and historically considered, *Apo.*, 246: such aggression of intellect identified with Liberalism, *Apo.*, 261: reason afterwards justifies what we have done by faith, *S.N.*, 185: 'faith anticipates reason, it is a short cut,' *S.N.*, 222: 'acts both for the protection and for the perversion of religion,'—arrived at mystery, logic 'blunders on,' *Diff.*, ii., 81, 82: compatibility of assenting and yet proving, *G.A.*, 189-93: 'methodical processes of inference, useful as they are, as far as they go, are only instruments of the mind, and need, in order to their due exercise, that real ratiocination

and present imagination which gives them a sense beyond their letter, and which, while acting through them, reaches to conclusions beyond and above them: such a living *organon* is a personal gift, and not a mere method or calculus,' *G.A.*, 288, 329, 316: parallel of the Newtonian doctrine of the limit, *G.A.*, 320, 321, 359: this personal gift of determining beyond the allegible evidence is the Illative Sense, *G.A.*, 345 *sq.*: 'antecedent reasoning, when negative, is safe,' *G.A.*, 381, 382: 'facts cannot be proved by presumptions,' *ib.*, 383: 'the fact of revelation is in itself demonstrably true, but it is not therefore true irresistibly; else, how comes it to be resisted?' *G.A.*, 410: 'we are bound to look for certainty by modes of proof, which, when reduced to the shape of formal propositions, fail to satisfy the severe requisitions of science,' *G.A.*, 412.

**Rebuking** of sin, 'not an elementary duty,' *P.S.*, i., 160, 161: anonymous rebukes, *ib.*, ii., 293: rebuking of superiors, generally a failure, *ib.*, ii., 295: rules for rebuking, *ib.*, ii., 297, 299: *V.V.*, 104, 105.

**Regeneration**, the indwelling of the Holy Ghost, *P.S.*, ii., 223: gratuitous, *ib.*, ii., 329, 330: the baptized alone regenerate, *ib.*, iii., 230, 231: a Shechinah, *ib.*, 266, 267: given in baptism, *ib.*, 271: vii., 222, 223: to the baptized, but not to the Saints of the Old Law, who were sanctified, but not regenerate, *V.M.*, ii., 164-8, *note*: 'the body of the regenerate man the flesh of the Crucified' (St. Leo), *Ath.*, ii., 130-5, 225: to deny baptismal regeneration is heresy, *Ess.*,

i., 127, *note*; an open question in Church of England, *Diff.*, i., 11: little apparent difference between regenerate and unregenerate, *S.D.*, 66-70: Calvinist notion 'that the regenerate, as such, have the gift of perseverance,' *Apo.*, 6.

**Relics**, genuineness of, *L.G.*, 317-22: 'the store of relics is inexhaustible,' *Prepos.*, 299, 300: honoured on the probability, like Alfred's jewel at Oxford, *ib.*, 309: some relics the author believes authentic, *ib.*, 312, 313: account of those of SS. Gervase and Protase, *H.S.*, i., 366, 443, 444: 'the seeds of life beneath the sod,' *V.V.*, 138.

**Religion**, difficult to those who neglect it, *P.S.*, i., 24: *G.A.*, 400: easy, if we submit to it betimes, *P.S.*, i., 101 *sq.*, 114, 234, 235: deeper than polished manners, *ib.*, i., 30, 31, 311 *sq.*: *Idea*, 120, 121: a people's religion, or an age's religion, to be suspected, *P.S.*, i., 61, 62: *Diff.*, ii., 81: tested by self-denial, *P.S.*, i., 57 *sq.*: religion short of Christianity, *ib.*, i., 77, 78: 'religion our first concern,' *ib.*, i., 345: *ib.*, iii., 14: *ib.*, vi., 215: vii., 1: *S.N.*, 120, 121: emotion an accident of religion, *P.S.*, i., 181: 'religious light, intellectual darkness,' *ib.*, i., 211: religious consolation to lead to action, *ib.*, i., 115-7: darker and sterner side of religion wants emphasizing in England, *ib.*, i., 320 *sq.*: *Apo.*, 46: *P.S.*, ii., 286 *sq.*: grafted upon natural feelings, *ib.*, ii., 53: religious emotion, poor substitute for dogma, *ib.*, ii., 166-8, and for sacraments, *ib.*, ii., 170: religion a task to the repentant sinner, *ib.*, iii., 92, 93: the real quarrel with re-

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another,' *ib.*, viii., 194 : a true philosopher, even though no believer, will not attack religion, *U.S.*, 68 : religion not to be discussed over the wine-cup, *ib.*, 198, 199 : do forms and ordinances of religion keep the soul from God? *Jfc.*, 320-3 : inward experiences of religion put for religious truth, *ib.*, 292, 340 : religious teaching, exoteric and esoteric, *Arl.*, 42 sq. : traditional religion in Paganism, *Arl.*, 79-84 : revealed religion the source and test of all other religions, extreme imperfection of the latter, *Arl.*, 87-9 : office of revelation in eking out the evidence of nature for the existence of a God distinct from the world, *Arl.*, 151, 152, 184, 185 : use of force in religion, *Ath.*, ii., 123-6 : *P.S.*, iv., 62 : *Diff.*, ii., 290-2 : revealed religion poetical, *Ess.*, i., 23 : comparative religion, *Ess.*, ii., 197, 199, 204, 209, 231, 235-40 : key to, *ib.*, ii., 194, 195, 232, 233 : divine aid the only safeguard of inquiry after religious truth, *ib.*, ii., 342 : banished from education and daily life, *D.A.*, 59 : religion cannot but be dogmatic, *D.A.*, 134, 140 : religion and physical science, *D.A.*, 293-304 : not made for this world, and disgusting to the secular politician, *V.M.*, i., 14, 15 : *S.D.*, 85 : unnatural, nay rather, supernatural, *S.D.*, 85-8 : unnecessary, success without it, *S.D.*, 89, 90 : men dare not give religious reasons for what they do, *S.D.*, 106, 107 : religion a private matter, but it is worth considering whether the Gospel does not reverse this statement : the Gospel a 'social religion and addresses individuals as

part of a whole,' *S.D.*, 325 : hereditary religion, *S.D.*, 343-5 : 'the fact of a religion taking root within us is a proof, so far, that it is true,' *S.D.*, 345-8 : a religious man conscious that God has been with him, and in the course of years has wrought a change in him, *S.D.*, 349, 350 : conscious of wonderful providences over him, of answers to prayer, *S.D.*, 351-3 : religious enthusiasts, 'duty to play with such, carefully letting out line enough lest they snap it,' *H.S.*, ii., 98 : religious teaching an oral tradition, *H.S.*, iii., 14, 15 : religion divorced from knowledge and ranked as sentiment, *Idea*, 27-33 : painting, music, architecture, at once serve and threaten religion, *Idea*, 78-82 : religion of reason, a philosopher's, a gentleman's religion, exemplified in Julian, *Idea*, 190-6 : no fear of God about it, nor notion of sin, *ib.* : intellectualism in religious matters, *ib.*, 217, 218 : a layman's knowledge of his religion, points desirable, *Idea*, 375-9 : evil of enlarging the rest of the mind, the religious side alone excepted, *Idea*, 373, 374 : the position that Religion is not the subject-matter of a science, *Idea*, 387, 388 : conclusion thence drawn, that all time spent on religion is wasted, *ib.*, 24-9, 388-91 : policy to avoid controversy, let theology alone, but rival and supplant it by physical science, *Idea*, 394-403 : ends higher and lower, each profession has its own ; in conflict, lower must yield to higher, end of medicine to end of religion, *Idea*, 506-13 : what are 'views in religion,' *L.G.*, 16-8 : religion, if not a work, no religion at all, *Mlx.*, 119, 120 : the world's view of religion,

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**Shaftesbury**, Lord, author of *Characteristics*, 'makes virtue a mere point of good taste, and vice vulgar and ungentlemanlike,' 'such a doctrine is essentially superficial,' *Idea*, 196-201: his doctrine that ridicule is the test of truth, *ib.*, 199.

**Shakespeare**, the disputed reading in the account of Falstaff's death (*Henry V.*, ii. 3), *G.A.*, 271-5: scepticism (not countenanced by Newman) as to the personality of Shakespeare, *G.A.*, 276, 277, 494, 495: introduces unpoetical matter for



the sake of relief, *Ess.*, i., 11: 'a national devotion to him in this day such as has never been before,' *Diff.*, ii., 27: not irreligious, nor sceptical, nor immoral,—'often as he may offend against decency, he is clear of a worse charge, sensuality,' *Idea*, 318: can be translated into German, not into French, *Idea*, 287.

**Sin**, greater sinner makes not the greater saint, but the more apt instrument of conversion, *P.S.*, ii., 102, 338: *Mix.*, 56: occasional sin taken to be permissible, *P.S.*, iv., 7-11, 33: one cherished sin, *ib.*, iv., 43-50: sinners 'have no spiritual senses,' 'would stupidly gaze at the throne of God,' *ib.*, iv., 247: sins, called 'transgressions,' which forfeit the state of grace: other sins, called 'infirmities,' which do not, *P.S.*, v., 190, 192, 196-204, 211-8: sin forgotten, still unforgiven, *P.S.*, v., 193, 194: vi., 19, 20: *Mix.*, 36-40: not cancelled by mere cessation, *P.S.*, iv., 94-101: not absolutely forgiven when a man is taken into God's favour, *P.S.*, iv., 101, 125, 126: what can be done for post-baptismal sin, *P.S.*, iv., 130-2: *L.G.*, 199, 200: *Dev.*, 384-7: *V.M.*, i., 95, 96: sin of Christians 'scarcely contemplated in Scripture,' and promise of its forgiveness sparse, *P.S.*, iv., 105-13: v., 186, 187: its forgiveness uncertain, *ib.*, iv., 123, 124, 131: not fully forgiven till Judgment Day, *ib.*, 129: *V.M.*, i., 119: multitude of sins, *P.S.*, vii., 10, 126, 127, 131: men want a Saviour to deliver, not from sin, but *in* sin, *ib.*, vii., 152: security against sin lies in being shocked at it, *ib.*, viii., 66: curiosity, incentive to, *ib.*, viii., 63 *sq.*: consequences of

sin upon others after the death of the sinner, *U.S.*, 113: a matter of course, taken for granted, *ib.*, 126: incorrect to say that we are ever falling into sin and incurring God's wrath, *Jfc.*, 101, *note*: Roman doctrine of sins and their taking away, *V.M.*, i., 95, 96: Antiquity 'as bold and minute' here as Catholicity, *V.M.*, i., 97, *note*: canonical penances, *Dev.*, 384-7: God does not pardon so as not also to punish, *S.D.*, 20: sin seeming to enlarge the mind, *U.S.*, 284: sinner 'sees two suns and a magic universe,' *Idea*, 132, 133: a life lived in mortal sin, *Mix.*, 8-15, 35-9: the danger of 'only one sin more'; 'it may be just the coping-stone of your high tower of rebellion,' *ib.*, 26-32: love the distinguishing grace of those who were sinners before they were saints, *Mix.*, 72-5: dust, carrying disease, a figure of sin, *ib.*, 86: to avoid every venial sin, not given even to saints, *Mix.*, 128, 129: away from the Church, 'you are still in your sins,' *Mix.*, 212: sin came upon our Redeemer in the Garden and became in a manner His; that was His agony, *Mix.*, 335-40: sense of sin the root of all Christian virtue, *O.S.*, 26-9: the principle of sin is insubordination, Christ's example to the contrary, *ib.*, 89: forgiveness of sins and admission to Church communion, two distinct ideas, *Prepos.*, 111-4, 346: price-list of licenses to sin, as reported in the *Times*, *ib.*, 110: said to be hung at the door of St. Gudule's, Brussels, *ib.*, 115-7: one venial sin a worse evil in the eyes of the Church than the death of millions in extremest agony,

*Diff.*, i., 240: *Apo.*, 247: scale of sins, Church and world each has its own, Church bent on war against those sins which separate the soul from God, other disorders and disfigurements it may not cope with, *Diff.*, i., 245-52: *Apo.*, 249: execution of a criminal in Papal Rome, contrast with the same in England, *Diff.*, i., 253-8: a prayer for sinners, *M.D.*, 282, 283: a study of sin, *ib.*, 452-72: the death of the Infinite its sole measure, *ib.*, 465: the sinner 'walled in' at death, *S.N.*, 88, 89: the four bearers (Naim), Pride, Sensuality, Unbelief, Ignorance, *S.N.*, 132: we have a common nature with the worst of sinners; no cruelty so great but that any one of us might in other circumstances have committed it, *S.N.*, 150-4: bondage to sin, *V.V.*, 70, 71, *note*: scars of sin, *ib.*, 72: sense of sin the basis of Natural Religion, *G.A.*, 391, 400: the stricken conscience healed by the central doctrine of Christianity, the Mediation of Christ, *ib.*, 487.

**Sleep**, 'a holy-day time in an unknown and mysterious country,' *P.S.*, v., 277: the mystery of dreaming, *ib.*, iv., 288, 289: sleeplessness, *V.V.*, 100.

**Sloth**, 'sloth, cowardice, and despondency, harder to subdue than the more violent passions,' *P.S.*, ii., 176, 177: 'the power of the will,' 'what is sloth but want of will?' *ib.*, v., 347-51: 'but sloth had sapped the prophet's strength' (Jonah), *V.V.*, 159, 160.

**Socinianism**, or Theophilanthropism, 'the theory of God's unmixed benevolence,' *U.S.*, 103-14: Bishop Bull and Socinus, *V.M.*, i., 264, *note*: Hoadley a Socinian, *ib.*, ii., 24:

*fundamenta Socinus* (quoted), *ib.*, ii., 221: *Ess.*, ii., 115: 'Socinianism may be hid even from a man's own consciousness,' *Ess.*, i., 79, 90: 'the great doctrines which a Socinian denies are our Lord's divinity and atonement,' *ib.*, ii., 202, 203: Socinianism (Unitarianism), a religion of the rich, *Ess.*, i., 348.

**Solomon**, his falling away, a lesson, *Mix.*, 131-8.

**Soul**, doctrine of immortality broke the power of paganism, *P.S.*, i., 15-7: still hard to bring home to ourselves, *ib.*, i., 17-9: 'but two beings in the whole universe, our own soul and the God who made it,' *ib.*, i., 20, 21: iv., 82: *Apo.*, 195, 196: individuality of the soul; 'of all the multitudes we anywhere read of, every one of those souls still lives,' *P.S.*, iv., 80-6: 'destined for endless bliss or torment,' *ib.*, iv., 87, 88: intermediate state after death, Saints not yet in heaven, *P.S.*, iii., 373-8, 382: *sed contra*, *Apo.*, 83, *n. xx.*: 'the doctrine of the soul's consciousness after death, no part of necessary truth,' *V.M.*, i., 248: 'rarely have persons maintained the sleep of the soul before the Resurrection without falling into more grievous errors,' *U.S.*, 326: 'heterodox divines before now have advocated the doctrine of the sleep of the soul because they said it was the only successful preventive of belief in Purgatory,' *Dev.*, 63: soul perhaps caught up out of the body at times, *P.S.*, vi., 127, 128: immortality insinuated by the disparity between human life and capacity, *P.S.*, iv., 216-20: Christ's Soul, *Mix.*, 324: *T.T.*, 310: *Jfc.*, *pref.*, xii., xiii.: Church's care of indi-

vidual souls, *Diff.*, i., 236, 239, 240: souls in continual lapse from the Centre of sanctity and love, *ib.*, i., 243, 274: grows old as anything else in man, *S.N.*, 37: dead, out of the state of grace, *ib.*, 121, 122: soul dead in sin, carried out to hell, like son of widow of Naim, bearers Pride, Sensuality, Unbelief, Ignorance, *S.N.*, 132: being immortal, must grow weary in the end of everything short of the Infinite, *S.N.*, 160, 161, 191: *M.D.*, 443, 444, 600, 601: heathendom shifted sin from the soul to the body, *S.N.*, 307, 308: 'spirits live in awful singleness, each in its self-formed sphere of light or gloom' after death, *V.V.*, 109: soul disembodied, *ib.*, 331-4: in the grasp of the angel guardian, *ib.*, 334, 366, 367, 369: of itself helpless and blind after death, *ib.*, 349-51.

**Spiritual conversation**, of a certain kind, 'a drain and waste of our religious and moral strength,' *P.S.*, ii., 377: iii., 268: viii., 158: good occasions for, 'comparatively rare,' *ib.*, vii., 213: special meaning of 'spiritual' [evangelical], *Ess.*, i., 226: specimen, *L.G.*, 146-54.

**Spiritual direction**, need of, *S.D.*, 48-50.

**Spiritual Exercises** of St. Ignatius Loyola, leave the soul alone with God, *Apo.*, 196: devotion to Mary not prominently put forward, *Dev.*, 429-31: *Apo.*, 196: Kingdom of Christ, Two Standards, *S.N.*, 299.

**Success**, not till after death, *P.S.*, viii., 130: *Idea*, 267: great things done by devotion to one idea, *H.S.*, iii., 197.

**Suffering**, bodily, *P.S.*, iii., 139 sq.: does not of itself sanctify, *ib.*, iii., 144: v., 304, 305: some it makes selfish, *ib.*, iii.,

145-7: congruous in view of the Cross, *ib.*, iii., 151-4: rudeness of such as have never suffered: *ib.*, v., 305, 306: the sufferer consoles with authority, *ib.*, v., 307-9: each called out in turn to exhibit before the Great King, *ib.*, vi., 230, 231: 'nothing short of suffering, except in rare cases, makes us what we should be,' *ib.*, vii., 109, 110: heightened by thinking of its continuance, *Mix.*, 327, 329: nothing great done without suffering, *M.D.*, 474: disease, type of sin, *S.N.*, 57, 188, 243: 'suffering is a work,' *S.N.*, 62.

**Suicide**, rebellion against God, 'the frantic hope that perchance they have power over their own being,' *P.S.*, iv., 56.

**Superstition**. 'It would be a gain to this country, were it vastly more superstitious than at present it shows itself,' *P.S.*, i., 320-3: *Apo.*, 46: 'I would that even in us there were more of superstition than there is,' *U.S.*, 117, 118: 'thinking anything preferable to scepticism, he becomes superstitious,' *P.S.*, ii., 18: 'love,' *i.e.* 'a right state of heart,' 'safeguard of faith against superstition,' *U.S.*, 234, 240, 241, 249: 'superstition in its grossest form is the worship of evil spirits,' *U.S.*, 240: 'another kind is the payment of religious honour to things forbidden,' *ib.*, 241: superstition in Jew not necessarily such in heathen, and in Christian not necessarily such in Jew, *U.S.*, 242: 'superstition is a faith which falls below that standard of religion which God has given, whatever it is,' *U.S.*, 244: 'superstition is the substitution of human for divine means of approaching God,' *Jfc.*, 317-9: 'we may surely concede a little superstition, as

not the worst of evils, if it be the price of making sure of faith,' *V.M.*, i., pref., lxviii., lxi.: 'we are in danger of unbelief more than of superstition,' *V.M.*, ii., 33: *Ari.*, 85: charged upon the primitive Church, *Dev.*, 209, 210, 225, 228-30, 239: Plutarch on superstition, *Dev.*, 226, 227: observances superstitious in paganism, pious in Christianity, *Dev.*, 371-3: 'the proud will call the other kind superstitious,' *S.N.*, 327: 'what is faith before the revealed dogma is known, is superstition after,' *S.N.*, 329: 'a common remark, that irreligious men are most open to superstition,' *P.S.*, vi., 250-2.

**Syllabus.** Syllabus of Errors in 1864, *Diff.*, ii., 276-98: 'not an official act': 'who is its author? anyhow not the Pope,' *ib.*, 276-8: to a much more drastic condemnation of sixty-one propositions the Pope refused his sanction, *ib.*, 279-81: 'the Syllabus then has no dogmatic force,' *ib.*, 281, 283, 365: 'the value of the Syllabus lies in its references' to previous papal utterances, *ib.*: specimens, *ib.*, 285-90: 'the Syllabus is an *index raisonné*,' *ib.*, 266, 283.

**Tamworth Reading Room**, Sir Robert Peel, Lord Brougham, *D.A.*, 254 sq.: but cf. *Idea*, Discourse viii., 179-211: passage repeated, *G.A.*, 91-7.

**Tea**, *L.G.*, 179, 180.

**Temptation**, how resisted, *P.S.*, i., 38: viii., 60, 61: Christ's temptation and ours, *ib.*, v., 120, 121: 'common ground,' 'one and the same circle of temptations,' *ib.*, 123-7: temptation a sequel of fasting, *ib.*, vi., 6-8: flight from, *ib.*, viii., 66-71: temptations intended as trials of our obedience, *U.S.*, 142:

Saints not exempt from, *Mix.*, 97-9: *H.S.*, ii., 99 sq.: 'fear, not feel a secret joy that Hell is near,' *V.V.*, 132: temptations 'the moral ordeal which is the instrument of spiritual life,' *G.A.*, 192.

**Thames**, its fate-laden course, similitude in Turkish history, *H.S.*, i., 86.

**Theodolite**, Laputan use of in controversy, *Prepos.*, 353.

**Theodore of Mopsuestia**, chief of the Antiochene (Syrian) school, *Dev.*, 286-90: did not foresee the direction and scope of his teaching, *H.S.*, ii., 308, 309.

**Theodoret**, *H.S.*, ii., 307-62: likeness to St. John Chrysostom, *ib.*, 307, 308: known as 'the Blessed Theodoret,' *ib.*: parents and birth, *ib.*, 309-12: a monk, *ib.*, 312: bishop of Cyrrhus at the age of thirty (A.D. 423), *ib.*, 313: what he did for his diocese, *ib.*, 318-22: witness of his book *Philotheus* to miracles of Syrian solitaries among whom he lived, *ib.*, 314-7: some men have two contrary natures; so Theodoret, lover of solitude, lover of controversy, *ib.*, 328, 329, 332: better for him had he not been a bishop, *ib.*, 323, 327, 336: summary of his controversial career, *ib.*, 338: his antagonism to St. Cyril, *ib.*, 345, 352, 359: his deposition, his restitution by St. Leo, *ib.*, 337, 360, 361: anathematizes Nestorius and dies in peace (A.D. 457), *ib.*, 361, 362.

**Theology**, a science, *Idea*, 19-42: being a science, it has a language all its own, known to few persons, *Diff.*, ii., 294-7: theology in contrast with religion, *G.A.*, 98, 119-21, 140, 146-8.

**Thirty-nine Articles**, subscription to, rightly exacted of under-



graduates at the Universities, *V.M.*, i., 136, 235, 237: *ib.*, ii., 186: not necessary to salvation except so far as they embody articles of the Creed, *V.M.*, i., 234: the Church intends us to receive them as expressing the ancient religion of the primitive Doctors, *ib.*, i., 236: not our sole rule of faith, not a body of divinity, but a protest against certain errors, without mention of doctrines which were disputed by neither party, *V.M.*, ii., 31-3: lie between a Creed and a Joint Declaration, and so in one sense have 'no particular meaning,' *V.M.*, ii., 162, 188, 189: do not 'allow of all Roman doctrine,' *Apo.*, 396, 397: Articles fall into three divisions, the first five, from the sixth to the eighteenth, the remainder,—accepted in three several ways, *V.M.*, ii., 190, 191, 193: Homilies as a commentary on the Articles, *ib.*, ii., 264: Article XIX. condemns the Romish doctrine, not the primitive doctrine, 'unless the primitive doctrine be the Romish, which must not be supposed,' *V.M.*, ii., 294: for the preservation of peace to be subscribed, and not openly contradicted, so Bull, Stillingfleet, Laud, Taylor, *ib.*, ii., 380-4: why insist on Scripture rather than on Tradition, *Ess.*, i., 109: 'a patchwork,' an 'accident,' *L.G.*, 125: 'Laud and Bramhall seem to have considered that we only sign the Articles as articles of peace: we only engage not to preach against them,' *L.G.*, 131: the *Via Media*, 'we give the Articles a Catholic interpretation,' *L.G.*, 132-5: *V.M.*, ii., 261, 262: 'on what authority?'—can they be taken on faith, unless

the Church of England is infallible? *L.G.*, 222: 'the Articles do not oppose Catholic teaching; they but partially oppose Roman dogma; they for the most part oppose the dominant errors of Rome': so Tract 90, *Apo.*, 78, 79: what 'the godly and wholesome doctrine' of the Homilies, commended in the 35th Article, involves, *Apo.*, 82-5: *V.M.*, ii., 179-85, 330-9.

**Thomas Aquinas**, St., the *bos Siculus*, *H.S.*, ii., 226: his handling of Aristotle, *Idea*, 469, 470.

**Time**, minutes pass slowly, years seem short, why, *P.S.*, iv., 215, 216: 'the Great Innovator, who creates new influences for new emergencies, and recognizes no right divine in a tumultuous and shifting world,' *U.S.*, 128: passage of time, *S.N.*, 143, 252, 253: 'time breaks to pieces everything, much more does eternity: eternity for me the most awful thought in the world: how tired the soul will get of every thing in eternity, except of something which is infinite,' *S.N.*, 160, 161, 191, 206, 207: *M.D.*, 443, 444, 600, 601: 'time without change is eternity,' and that is what we are running into, *S.N.*, 194, 195: stands still in childhood, flies in age, *V.V.*, 24, 25: 'Time's years are many, eternity one,' *ib.*, 81: measure of time, for men the movements of matter, for spirits activity of thought, *V.V.*, 340, 341.

**Times**, newspaper, dignity of, *Prepos.*, 109: on the price-list of licences to sin, *ib.*, 110-4: *The Tamworth Reading Room*, addressed to the Editor of *The Times* by Catholicism (1841), *D.A.*, 254-305.

**Tolerance** of religious error, a vice,

*P.S.*, ii., 280-90: practised on grounds of expedience, of emotional conversion, of mysticism, *ib.*, ii., 287 9: zeal mis-named intolerance, *ib.*, ii., 384: 'troublers of the Christian community would in a healthy state of things be silenced or put out of it,' *V.M.*, i., 4, pref., p. lxxxii.: *Ath.*, ii., 123-6: *Arl.*, 234, 235: this last 'a very fierce passage,' *Apo.*, 47: change in point of toleration has come over England since 1800, *Diff.*, ii., 262-7.

**Toryism**, 'that is, loyalty to persons, "springs immortal in the human breast,"' *Diff.*, ii., 268: 'sixty years ago men gloried in the name; now it is called Popery and reviled,' *ib.*, ii., 263: 'Whigs are Tories out of place,' meaning of saying, *Diff.*, ii., 351, 352: 'to dare to arraign the actions of that religious King,' George III., *V.M.*, ii., 39: 'King George the Good,' *H.S.*, i., 339, 340.

**Tracts for the Times**, Tract 38, *V.M.*, ii., 21-34: Tract 40, *V.M.*, ii., 35-48: Tract 71, *V.M.*, ii., 95-141: Tract 82, *V.M.*, ii., 145-94: Tract 83, *D.A.*, 44-108: Tract 85, *D.A.*, 109-253: Tract 90, *V.M.*, ii., 261-356: Tract — published in 1836, *Ess.*, i., 30-99: a Tractarian manifesto, *U.S.*, 301, 302: 'founded on a deadly antagonism to Erastianism or Cæsarism,' *Diff.*, i., 101, 102: ii., 198: *P.S.*, ii., 238, 239, 244, 245: like early Methodism, aimed at 'a whole positive consistent objective system,' *Ess.*, i., 411, 412: 'I had out of my own head begun the Tracts,' *Apo.*, 40: could wish nothing better for the bishops of the Establishment than 'the spoiling of their goods and martyrdom,' *Apo.*, 46, 47:

*Diff.*, i., 106: Tracts principally insisted on Visible Church, Sacraments, Episcopacy, *Apo.*, 50: circulation, *Apo.*, 59, 95, 96: 'at first starting, short, hasty, and some of them ineffective,' *Apo.*, 60: Pusey comes in as contributor, *Apo.*, 61: read by an Evangelical to see if there was anything 'spiritual' in them, *Ess.*, i., 226: 'Tiptops, Gapes, Yawns,' no allusion to Dissenters, *V.M.*, ii., 187: Tracts stopped at wish of Bishop of Oxford, *V.M.*, ii., 397, 398: this on the 'understanding' that Tract 90 was not to be condemned, *Apo.*, 90: said 'understanding' violated by Charges of the Bishops, *Apo.*, 139, 140: question of Tract 90, how far are the Articles consistent with Roman doctrine? now Roman doctrine is *α*. patristic teaching, *β*. formal dogmas, *γ*. 'dominant errors' (popular corruptions): Tract maintained that Articles accepted *α*, condemned *γ*, partly accepted and partly condemned *β*, *Apo.*, 80-91: *V.M.*, ii., 261, 262: Tract 90 itself, *V.M.*, ii., 269-348: Letter of the Four Tutors against the Tract as not sufficiently anti-Roman, *V.M.*, ii., 359, 360: Newman in reply condemns some of the 'authoritative teaching of the Church of Rome,' *V.M.*, ii., 368, 369, *notes*, and still more the 'popular corruptions' of the same, *ib.*, ii., 370-6: condemnation of Tract 90 by Hebdomadal Board, *V.M.*, ii., 362, 363: *Apo.*, 137: Newman never considered it consistent with the Articles to hold 'all Roman doctrine,' *Apo.*, 78, 79, 396, 397: 'how had I done worse than the Evangelical party?' *Apo.*, 87, 88: Tract 90 'an

experiment,' but 'no *feeler*'; 'I would not hold office in a Church which would not allow my sense of the Articles,' *Apo.*, 130: *V.M.*, ii., 389: Tract 90 republished by Pusey in 1865 with Newman's cordial concurrence, *Diff.*, ii., 13, as a basis of accommodation between Anglicanism and Rome: so it was taken by Wiseman at the time, *ib.*, ii., 14-6: said Tract not written for that purpose, but to justify the writer in subscribing the Articles while holding tenets taken to be Roman, *ib.*, ii., 13, which justification the Bishops did not admit, *ib.*, ii., 13, 14: *L.G.*, 132-5: Tract 90 'shielded' in Feb., 1845, by Veto of Proctors, *U.S.*, p. vi.

**Tradition**, irreducible to writing, not to be dispensed with, *V.M.*, i., 30-5: the Anglican contention is this, that the peculiar tenets of Rome, not being in the Bible, are not in Tradition either, *ib.*, i., 33, 37: whether Scripture alone, or Scripture with Tradition, is the rule of faith, a question, as between Catholics and Anglicans, one of words, *ib.*, i., 288, 289, *note*: *Diff.*, ii., 11-3: citations on either side, *V.M.*, i., 313-27: 328-30, *note*: the mass of Christians derive their faith from Tradition, *V.M.*, i., 244: Tradition episcopal and prophetic, the latter corrupted in its details, *V.M.*, i., 249-52: Councils never went by Tradition only, *V.M.*, i., 312: *sed contra*, 'this is incorrect,' *ib.*, *note*: why the later Church rests on Tradition more than did the earlier, *V.M.*, i., 320, *note*: St. Athanasius's sense of Tradition, *Ath.*, ii., 51, 52, 250, 261: 'Tradition' in the Fathers, does not mean Scripture, *Ath.*, ii.,

312-4: Tradition, not Scripture, the 'immediate and practical authority for high doctrines,' *Ess.*, i., 103, 121, 190: absurdities involved in there being no Apostolical Tradition, *ib.*, i., 115, 116: Hampden's saying, 'Tradition is nothing more than expositions of Scripture, reasoned out by the Church,' *ib.*, i., 117: genuine Anglicanism, not to condemn all Tradition, but not on the mere authority of Tradition to receive as necessary to salvation doctrines not contained in Scripture, *Ess.*, i., 120: Tradition collateral to Scripture, would have existed had Scripture never been written, *ib.*, i., 118: Tradition vindicated at Nicæa rather than Scripture, *Ess.*, i., 125-9: allusions in the Epistles to other Apostolic teaching besides the written, *D.A.*, 162: tradition authentic and unauthentic: the latter the sustaining power of Protestantism, *Prepos.*, 45-54: the rivulets that feed the great Protestant Tradition, *Prepos.*, 126: 'it may be a good tradition, and yet after all good for nothing, wanting just in the first link,' *Prepos.*, 88: 'you (Anglicans) do not profess to dispense with Tradition, nor do we forbid the idea of probable, secondary, symbolical, connotative sense of Scripture,' *Diff.*, ii., 12, 13, 54, 55: two marks of an Apostolical tradition, *Diff.*, ii., 140.

**Tree**, figure of the good, stay-at-home Christian, *O.S.*, 245-7.

**Trinity**, the Holy, place of Trinity Sunday in the Calendar and in our lives, *P.S.*, vi., 327, 369: doctrines of *perichoresis* (coincidence) and *monarchia* in the Trinity, *Ari.*, 173-7: *Ath.*, i., 45, 46: ii., 72-9, 111: the mys-

tery lies not in any one of the statements that constitute the doctrine of the Trinity, but in their combination, *Ath.*, ii., 316, 317: *S.N.*, 158, 339, 340: the Three do in no sense share divinity between them, each is wholly God, *Ath.*, ii., 322: 'like' an insufficient term to apply to the Three Persons, *Ath.*, ii., 432-4: origin of the word *Trias*, *Trinitas*, *Ath.*, ii., 473: the relation of Father and Son essential to Godhead, *Ath.*, ii., 107-13, 287-92: the word *persona*, *prosopon*, in frequent use, but not confined to its present theological sense till A.D. 400 or after, *T.T.*, 45-53: the Trinity as understood by the Ante-Nicene Fathers, *T.T.*, 150-60: they held the Trinity, the Unity, the *Monarchia* (*Principatus*), the *Circumincessio* (*Perichoresis*, Coinherence), *T.T.*, 160, 161: *Monarchia* further explained, *T.T.*, 167-91: the *Synclabasis* of the Son, or His Descent to the creature, in order to its existence, life, rule and conservation, and His Temporal Procession, or coming to create,—all this antecedently to the Incarnation, *T.T.*, 192-200: His title of First Born, *ib.*, 203, 204, 224: 'while the creation was exalted into sonship, the Son on exalting it was lowered,' *T.T.*, 205: SS. Athanasius, Augustine, Thomas, on this doctrine, *T.T.*, 200-7: order in the Trinity, *O.S.*, 186: no angel can tell it fully, *M.D.*, 308: the Father is absolutely the one God, as if no Son or Spirit, etc., *S.N.*, 158: 'to apply arithmetical notions to Him may be as unphilosophical as it is profane,' *G.A.*, 50: statement of the doctrine of the Trinity, *tres et unus*, not merely

*unum*, *G.A.*, 124, 125, 135: *P.S.*, vi., 348-52: of the doctrine of the Trinity, the 'systematized whole is the object of notional assent, and its propositions, one by one, are the object of real,' *G.A.*, 126-32, 135, 136-40: abandonment of Ante-Nicene language, *e.g.* of the Son 'ministering to the Omnipotent Father's will,' such phrases now simply assigned to the Manhood, *Dev.*, 135, 137, 138.

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Ward's *Life of Newman*, vol. ii. p. 241.

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